NORTH DAKOTA STATE UNIVERSITY
3 0109 00126 3618

DU
623
G85

DATE DUE

MAY 15 1978		MAR - 1 1997	
JAN 28 1988		NOV 14 1997	
JUN 8	1989		
MAR 20 1990		DEC 03 2001	
		JUN 21 2004	
DEC 07 1992			
		DEC 03 2004	
NOV 09 1993			
DEC 15 1994			

Subject To Recall After 2 Weeks

LIBRARY
NORTH DAKOTA
STATE UNIVERSITY
FARGO, NORTH DAKOTA

DEMCO

ISLAND OF
OAHU
ROUTES AND PLACES OF INTEREST IN
"WHEN YOU GO TO HAWAII"
By:- Townsend Griffiss
SCALE IN MILES
½ 0 1 2 3 4 5 6 7
-May 1928-
CAIN & AWANA DEL.
HONOLULU T.H.
Mag Var.
10° E
HAUULA
Sacred Falls or Kaliuwaa
PUNALUU
KAHANA
Kahana Valley
KAAAWA
KUALOA
Mokolii Is
WAIKANE
WAIAHOLE
(Tunnel)
KAHALU
KANEOHE BAY
Wireless Station
Coral Gardens
HEEIA
KANEOHE
MOKU MANU
MOKAPU PT.
Ulupau Crater
KAILUA BAY
Fine Swimming
KAILUA BEACH
MOKULUA
Kailua Tavern
Air Corps Gunnery Range
WAIMANALO BAY
Waimanalo Mill
Plantation (Sugar)
Mt Olympus 2747
Konahuanui 3105
Pali 1207
Lanihuli 2775
Waimanalo Junction
Moanalua Golf Links
Moanalua Gardens
Fort Shafter
Kalihi Valley
Country Club
Nuuanu Valley
Pauoa Valley
Tantalus 2013
Manoa Valley
Palolo Valley
Punchbowl 498
Wilhelmina Rise
KAIMUKI
WAIALAE
Kalanianaole Highway
MANANA (Rabbit Is.)
KAOHIKAIPU
Light Hse
MAKAPUU PT
BLOW HOLE
KOKO HEAD CRATER 1205
Wireless Station
HANAUMA BAY
KOKO HEAD 644
MAUNALUA BAY
Wailupe Wireless Station
BLACK PT
DIAMOND HEAD 761
Fort Ruger
KAPIOLANI PARK
WAIKIKI BEACH
Fort De Russy
Fort Armstrong
Honolulu Harbor
Kalihi Harbor
Rodgers Air Port
Salt Lake
Aiea
Mormon Temple
AIE PT
HONOLULU

This is the era of travel!

For 89 years Cook's have been pioneering successfully in the field of Travel . . . today, through their vast experience, their knowledge, their unique world-wide facilities, their magnificent organization, Cook's have placed the joys and advantages of travel within the reach of all . . . 300 conveniently located offices all over the world. Assure to yourself complete satisfaction by telling Cook's about your desires, your plans, your available time and funds. It costs you nothing to consult us, to scrutinize our multifarious programs or to let us work out your own *independent individual* itinerary.

Cook's Travellers' Cheques Welcome Everywhere

THOS. COOK & SON

587 Fifth Avenue, New York

128 Sutter Street, San Francisco 623 South Grand Avenue, Los Angeles
554 Granville Street, Vancouver, B. C.

also at Philadelphia, Boston, Baltimore,
Washington, Chicago, St. Louis, Toronto, Montreal.

in co-operation with

WAGONS-LITS CO.

WITHDRAWN

WHEN YOU GO TO HAWAII

DIAMOND HEAD SEEN THROUGH COCOANUT PALMS

WHEN YOU GO TO HAWAII

YOU WILL NEED THIS

GUIDE TO THE ISLANDS

BY

TOWNSEND GRIFFISS 1900-

WITH MAPS AND ILLUSTRATIONS

BOSTON AND NEW YORK

HOUGHTON MIFFLIN COMPANY

The Riverside Press Cambridge

1930

COPYRIGHT, 1930, BY TOWNSEND GRIFFISS

ALL RIGHTS RESERVED INCLUDING THE RIGHT TO REPRODUCE
THIS BOOK OR PARTS THEREOF IN ANY FORM

30-30527

DU
623
G85

The Riverside Press
CAMBRIDGE · MASSACHUSETTS
PRINTED IN THE U.S.A.

TO

MY MOTHER

AND

E. W.

WHOSE LOVE
COMRADESHIP, PATIENCE
AND COMPLETE UNDERSTANDING
HAVE MADE THIS BOOK
POSSIBLE

50990

JUST A MOMENT

THE majority of people who visit the Hawaiian Islands do so with a tourist's frame of mind. They want to 'do' the things that are 'done,' go where the going is good, know a little something about lots of places, and above all they do not want to miss a trick. Many a pleasant day's outing and an interesting side jaunt have gone to the winds only because they were unable to tell about themselves.

We have heard many a guest at the hotels, and also visitors who have established themselves more permanently, complain on their eve of departure that they did not know that such and such a place existed or that it was so easy to do this or that or the other thing and the next time they came nothing was going to slip by. For most of us the next time is altogether too indefinite.

If you, Mr. Visitor, should ask me how best to enjoy your visit I would suggest that first of all you ought to know a little about the geography and history of the Islands. How much more interesting our jaunts become when we are able to connect some particular place with a definite historical fact! Spend as much time as possible out of doors and when you decide to do something — DO IT — or it will not get done! Should you follow some of my suggestions, I only hope that you will have as much pleasure in your adventures as we have had.

TOWNSEND GRIFFISS

290 Beach Walk Rear
Honolulu, T.H.

CONTENTS

I.	A Bit of Geography	3
II.	A Bit of History	6
III.	Island of Oahu	36
IV.	The Beach at Waikiki	47
V.	Kalakaua Avenue — Kapiolani Park — Diamond Head — Black Point — Kahala — Waialae Golf Club — Koko Head — Kaimuki — Manoa Valley — Waioli Tea-Room	59
VI.	Including Places of Historical Interest in Honolulu	93
VII.	Nuuanu Valley — Queen Emma's Home — The Pali — Ishii Tea Gardens — Nuuanu and Fort Streets	141
VIII.	Bishop Museum — Kamehameha Schools — Fort Shafter — Moanalua Gardens — Rodgers Airport — Naval Station — Ford Island — Fort Kamehameha — Red Hill — Tea at Alewa Heights	155
IX.	Mount Tantalus — Punch Bowl — Honolulu Academy of Arts — Royal Hawaiian for Tea	166
X.	Wheeler Field — Schofield Barracks — Wahiawa — Haleiwa — Pearl City	180
XI.	Around the Island	196
XII.	Flowers and Trees	228

XIII. Island of Hawaii 253
XIV. Islands of Maui: Kahoolawe, Lanai, Molokai 288
XV. Kauai, the Garden Isle 301
Glossary of Common Hawaiian Words 323
General Information 325
Index 335

ILLUSTRATIONS AND MAPS

ILLUSTRATIONS

Diamond Head Seen Through Cocoanut Palms *Frontispiece*

The Moana Hotel 40

The Royal Hawaiian 40

On the Beach at Waikiki 48

The Sport of Kings 52

Charging Toward the Shore 52

Waialae Golf Course 74

Koko Head 74

Royal Palms at Punahou College 84

The Oldest Frame House in Hawaii 96

Old Mission Printing-House 96

Iolani, the Royal Palace Built by King Kalakaua 106

Washington Place, the Former Home of Queen Liliuokalani 106

In the Middle of the Ocean on a Deck Like a Billiard-Table 126

Mr. 'Cook' Knows His Nehu! — and What Will Eat Them 126

Looking up Fort Street from the Aloha Tower 130

Lei-Sellers Meeting a Boat 130

Kewalo Basin, the New Anchorage for the Sampan Fleet 136

The Attractive Niumalu Hotel with Its Tropical Setting 136

Queen Emma 144

Hanaiakamalama, Queen Emma's Home 144

The Pali 148

Waikiki, from the Punch Bowl 172

U.S. Air Corps Pursuit Formation Passing Over Waipahu 188

The Charming Haleiwa Hotel on the Shore of a Delightful Cove 194

Kailua and Its Beautiful Beach 194

Where the Hawaiians Made Their Fish-Ponds 200

On the Road Around the Island of Oahu 102

Cars Loaded With Sugar-Cane Drawn to the Mill on Portable Tracks 122

Breadfruit 234

Hibiscus, the Official Flower 234

Poinciana regia, the Finest of All the Ornamental Trees 248

The Gorgeous Golden Shower 248

Pele, the Goddess of Fire, Gives Vent to Her Wrath 260

The Temperamental Mokuaweoweo Decides to Act 260

The Lava Flowing Down the Slope of Mauna Loa Toward the Fishing Village of Hoopuloa 284

With a Mighty Hiss and Clouds of Steam the Lava Pushes the Buildings of Hoopuloa into the Sea 284

Waimea Canyon, from Puu Kapele 310

A Native Hut 310

MAPS

The Island of Oahu *Front end-paper*

The Hawaiian Islands *Back end-paper*

The City of Honolulu 38

Hawaii National Park 258

Reproduced by permission of the National Park Service, Washington, D.C.

WHEN YOU GO TO HAWAII

WHEN YOU GO TO HAWAII

CHAPTER I

A BIT OF GEOGRAPHY

THE printed words Hawaiian Islands have enabled many a person to locate on a map the few pin-points which represent 'the loveliest fleet of islands that lies anchored in any ocean,' 'the Key of the Pacific,' or 'the Malta of the Pacific.' Mark Twain certainly knew his islands. As for the other two appellations, the Key may fit one of these days and the Malta be digested, but not at the immediate present.

The island group is a part of an archipelago in the North Pacific extending for a distance of about two thousand miles, from Hawaii on the southeast to Ocean Island on the northwest. The islands extending northwest from Kauai of the main group are, with the exception of Necker Island, coral atolls. The largest and only important one of these atolls is Midway Island. It is used as one of the cable stations between San Francisco and the Philippine Islands. The names of this minor group are, from southeast to northwest, Necker Island, French Frigate Shoal, Gardner Island, Dowsett Reef, Maro Reef, Laysan Island, Lisiansky Island, Pearl and Hermes Reef, Gambia Shoal, Midway Island, and Ocean Island.

The Hawaiian Islands proper consist of a group of twelve islands lying between latitudes 18° 54′ and 22° 14′ north and longitudes 154° 50′ and 160° 30′ west. Of this

number eight are inhabited and are, in order of size, Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau, and Kahoolawe. The remaining four — Lehua and Kaula near Kauai, Molokini near Maui, and Nihoa near Oahu — are small barren rocks.

The formation of the group of islands is the result of hundreds of years of volcanic activity causing craters to be built up from the bottom of the sea. This action has proceeded from northwest to southeast, as is evidenced by the atolls of the minor group, which were at one time as large islands as are Oahu and Kauai to-day. Between the area of atolls and that of islands still in the making are volcanic peaks in all stages of decay. Some have been eroded past all recognition. Others have lost every spark of fire like those guardian sentinels of Honolulu. On the island of Hawaii the building programme is still under way in Halemaumau, 'The House of Everlasting Fire.'

The volcanoes of these islands are not explosively inclined, and consequently do not hurl masses of lava and volcanic ash to great heights. On the other hand, they are much more polite about it and a great deal slower in their actions. The lava is relatively fluid and seethes and bubbles in vast caldrons until it eventually runs over the top or breaks through and runs slowly down the slopes. The result is that the Hawaiian volcanoes do not look like 'real' volcanoes. The mountain-tops are altogether too wide, with no resemblance to the perfect cone. However, if you are ever so fortunate as to be present at the meeting of the red-hot lava and the cool ocean, you will behold a sight that will be stamped on your memory for life.

In the construction of these tropical islands, Nature did not make the volcanoes with their lava do all the work, but called in some of her tiniest builders to add the flourishing touches in the way of harbors and lagoons. These little

workmen are the reef-building corals. They grow best a short distance from shore, where the salt water is free from sediment and where they are exposed to the dash of the waves. Lagoons are formed within the reef, access to which is through a natural opening left by the coral-builders to allow the muddy rainwater from the mountains to pass out to sea.

So we see that the Hawaiian Islands were formed by the volcanoes and coral-builders working hand in hand — the volcanoes producing the land masses and the coral-builders patching things up along the shore.

CHAPTER II

A BIT OF HISTORY

Origin

When the white man first came to the Hawaiian Islands, he found a large population consisting of three distinct classes — the nobility of kings and chiefs, the priests, and the common people. Just where these inhabitants came from is a question the answer to which has been given in many different ways.

To the Hawaiians, however, there is no doubt as to their origin. When they first came, from where and how, and what was the beginning of their life is told in their legends and traditions, their chants and genealogies. These have been passed on from one generation to the next, so that which is so mysterious to scientists and historians is nothing more than fact to them.

Considering that the Islands' early history was passed down by word of mouth, it is no wonder that the story differed here and there. From the chants of Hawaii Loa, a person in the dim past, the Hawaiians have developed the belief that Hawaii was at one time a part of a great continent the topmost peaks of which are the islands of to-day. Suddenly there came a mighty deluge and a flood, and the continent, save a few mountain-tops, was submerged.

In the genealogical chant it is told that the Hawaiian race had its origin in Hawaii; that the very first person was a woman by the name of Lailai, whose husband, Kealiiwahilani, was the Hawaiian Adam. Wakea, their immediate descendant, and his wife, Pa-pa, have usually been referred to as the progenitors of the Hawaiians.

Even as we have the story of Noah and his ark, so have the Hawaiians their Nu-u. He built himself a ship in which he survived the ravages and hardships of the deluge and found himself perched on the top of Mauna Kea. He called a cave that he found there after his wife Lili-noe, and it bears her name to this day. Remember this when you are motoring around the Island of Hawaii.

To the Hawaiians, 'whence they came' is no puzzle. But to our historians and scientists it is a baffling question which has not been answered satisfactorily for all — nor will it ever be.

There are several reasonable and well-studied theories. From a similarity of religious ceremonies, some believe that the Hawaiians have a Jewish origin. Others, on account of carvings found on rocks in remote places, imagine a possible Egyptian relation. A great many favor the theory that the Tahitians are the progenitors of the Hawaiians, or even the Maoris of New Zealand. It is all very interesting if not authentic.

However, no matter where they came from or how they got here, they arrived and made their homes on islands which, according to scientists, have been in existence for twenty thousand years. Compared with the date of their discovery, that is a long time ago.

Discovery of the Islands, January 18, 1778

As to the discovery of the Hawaiian Islands a great deal has been written. No sooner is a sane and logical solution advanced than another just as plausible is presented in refutation. Did John Gaetano, the Spanish navigator, discover them in 1555? Was it other seamen from Spain? Or was Captain James Cook, B.R.N., the discoverer in 1778?

There is much in support of Gaetano. Spain at that time was, without a doubt, master of the seas, and never lost an

opportunity of sending out a well-equipped squadron to carry her flag to distant realms. Just such an expedition set out from Spanish South America in 1542 to sail among the islands of the South Pacific. On this voyage Juan de Gaetano held the position of navigator, and from his reports, charts, and documents the Spanish have claimed the distinction of discovering the Hawaiian Islands.

In the legends, charts, and traditions of the Hawaiians it is found that foreigners had been cast upon their shores before Gaetano. To establish connection between their stories and the historical facts is difficult if not impossible. However, it is supposed that the first Europeans on the Islands were Spanish castaways from one of Saavedra's ships lost *en route* from Mexico to the Spice Islands in 1527.

Be it as it may, some one from the outside world evidently landed on the shores of these islands before Captain Cook in 1778, but it remained for him to bring them into relation with the rest of the world.

So we have Captain James Cook, British Royal Navy, setting sail from England on July 14, 1776, with two ships — the flagship Resolution, and the Discovery under Captain Clerke. Previous to this voyage Captain Cook had made two expeditions in search of unknown tracts of land in the vast expanse of ocean of the southern hemisphere. This third voyage was undertaken through the Earl of Sandwich's requesting the Admiralty to seek for a northern passage from the Pacific to the Atlantic Ocean.

Rounding the Cape of Good Hope, Captain Cook found himself once again in the broad Pacific and eventually at Tahiti. After replenishing his supply of food and water, he continued on his way, passing by Christmas Island, which he named, and on January 18, 1778, discovered the present islands of Oahu and Kauai. A landing was made at Waimea on Kauai for the purpose of examining the water and test-

ing the friendship of the natives. No opposition was offered, and he was free to come and go as he wished. He visited the temples and received in barter many interesting articles, the most famous of which are the feather capes and helmets now in the Bishop Museum at Honolulu. Two weeks later, Captain Cook left Kauai and continued on his quest for the Northwest Passage. Returning several months later, he found that the Islands were more extensive than he had first thought. He named the group the Sandwich Islands after John Montague, Earl of Sandwich, his friend and patron.

On November 26, 1778, the island of Maui was sighted, and four days later Hawaii, famous then for its kings and chieftains, was in view. Cook spent several weeks in exploring the coast and in getting the lay of the land. Finally, on January 17, 1779, the ships came to anchor in Kealakekua Bay on the western side of the island. His reception was flattering. The natives were more than friendly. They thought he was the reincarnation of their god Lono, who, according to their legends, would one day return, and Cook received divine honors.

However, peace and adoration did not reign for long. One act led to another, and Captain Cook realized that he was rapidly losing control of the situation. On February 4, 1779, he left Kealakekua Bay to explore the leeward side of the group. Rough weather was encountered, and after failing to find a suitable anchorage the ships returned to Kealakekua Bay, dropping their anchors on February 11, 1779. Things happened quickly.

During the few days that Cook was away, the natives evidently took stock of the situation. Their provisions were being consumed in large amounts with very little given in return. These English seamen had won the favor of the native girls and wives. A sailor had died and was given

burial on land, which was a proof that the visitors were not immortal. So when Cook returned, it was quite apparent that he no longer held the same exalted position in the eyes of the natives.

A landing-party was interrupted and hindered in its endeavor to replenish the water-supply. Several cases of stealing ships' fittings occurred. Finally a cutter was stolen from the Resolution. Captain Cook, being notified of the loss of the boat, decided to go ashore and secure the native chief Kalaniopuu and hold him prisoner until the cutter was returned. He left the ship early in the morning accompanied by a detachment of marines and sailors and landed at Kaawaloa, a native village on the bay. The inhabitants were more than friendly in their attitude, but through some misunderstanding the marines fired upon an approaching canoe, killing one of the occupants. A scene of wild confusion followed. The natives sought revenge and concentrated their efforts on taking the life of the 'White God.' Cook's followers were unable to protect their leader on account of the danger of firing in such a mêlée. He fell, and his companions were forced to retreat to the ships without his body.

So ended the career of one of England's most renowned sailors and navigators. But the death of Captain Cook, February 14, 1779, might well be considered the birth of the Hawaiian Islands in their relations with the powers of the world.

A few days after Cook's death, the Resolution and the Discovery sailed out of Kealakekua Bay, eventually pointing their prows south and for England. New lands were heralded to the world!

Captain Cook's tragic death was a blow to the civilized world and placed a damper on many an enthusiastic explorer. For about seven years no foreign boat again ven-

tured near the Islands. During this period the island of Hawaii was in a perpetual state of civil war, while King Kahekili and his brother Kaeo brought under their control the smaller islands of the group.

Incited by stories of wealth easily attained in trade between the west coast of North America and China, certain business men of England formed a company for that purpose. From America to China across the Pacific is many a mile, and in those days travel was an entirely different undertaking from that of our day. Naturally the Hawaiian Islands again came into being as a haven for water, supplies, and rest. Preëminent in the trading business were Captains Portlock and Dixon, both of whom had been with Captain Cook on his fateful voyage.

Not only the English but adventurers of other nationalities were attracted by the lucrative trade. An American, Captain Metcalf, set sail from China with two ships and touched at Hawaii in the latter part of 1789. In an altercation with the natives one of his ships was captured and destroyed, and two members of his crew were forced to remain on shore. These two men were John Young and Isaac Davis. We shall hear of them again. This happened in March, 1790.

Kamehameha I, 1736–1819

The birth of Kamehameha I at Ainakea, District of Kohala, on Hawaii, was the cause of great consternation among the chiefs. 'A man is coming to slay chiefs' was the cry of the prophets, and King Alapainui was angry and not a little worried. He gave orders for the child to be killed, but the babe was carried into the hills and the King's men were unable to accomplish their mission. Twelve years later the King relented and sent for the boy. Then the young chieftain was carefully schooled in the art of war and in the life at the royal court.

Upon the death of Kalaniopuu in 1782, Kamehameha became king. As we have seen, the few years immediately following Captain Cook's discovery were years of strife and turmoil for Hawaii. Kamehameha began his reign with about half of the island of Hawaii under his control. He immediately set out to subjugate the chiefs who held the windward side. By 1790 he thought himself strong enough to attempt an invasion of Maui. He landed at Hana and defeated the Mauians in a battle fought in the Wailuku Valley. The victory was due, in great part, to the cannon operated by Young and Davis, the American traders.

Upon his return to Hawaii, Kamehameha found that the chiefs of the windward side had been playing a bit in his absence. Keoua, the leader of the revolt, retreated from Hilo to the Kau District by way of the Kilauea Volcano. As the last files of men were passing, there was an explosive eruption which killed the entire second column. The King was greatly impressed by what he interpreted as the work of Pele, the goddess of Kilauea. Keoua was treacherously slain the following year while attending a conference held by Kamehameha at Kawaihae Bay. This act gave the great chief control of the entire island of Hawaii and was the beginning of his successful conquests.

By 1795, Kamehameha had subjugated the islands of Hawaii, Maui, and Molokai, while Oahu and Kauai still denounced his authority. So in that year he sailed across the channels to Oahu with a huge fleet of war canoes, called the 'Peleleu Fleet,' to crush the resistance of Kalanikupule, King of Oahu. With Kamehameha were our two traders Young and Davis, who had command of the artillery.

The 'fleet' landed upon the shore of Waikiki, where Kamehameha established his camp and waited for a favorable opportunity to press the enemy. He had not long to

wait. (Upon the opening of the new Royal Hawaiian Hotel in 1927, this landing was reënacted.)

Hotly pursued by the attackers, the army of King Kalanikupule retreated up Nuuanu Valley. Stand upon stand was made, but to no avail. On pressed Kamehameha — the Oahuans were doomed. Up the valley they went, until further retreat was blocked by a precipice with a sheer drop of one thousand feet. A last heroic stand was made, but those who were not cut down by Kamehameha's victorious forces were forced over the Pali to meet death hundreds of feet below.

Kauai was the last of the islands to defy the rule of Kamehameha, but in 1810 she finally gave up the unequal battle and entered into the 'great Kingdom.'

Kamehameha was not only a great warrior, but he was also a great statesman. After the formation of his kingdom, he put aside the sword and promoted agriculture and encouraged industries. He organized his government to carry out his desires always with the welfare of his people in mind. It is interesting to note here that our friend John Young was made Governor of the island of Hawaii.

Kamehameha was greatly influenced by the wise council of Captain George Vancouver, who arrived in Hawaii in 1792. Captain Vancouver was in the employ of the British Government and visited the Islands frequently during his voyages. It was he who introduced cattle and sheep into the Islands.

The arrival of Captain Vancouver marked a new era in the lives of the Hawaiian people. His advice on the managemen of the government and domestic affairs and his sound criticism of the tabu system so impressed the people that in 1794 they placed Hawaii under the protection of Great Britain. However, the cession was never ratified.

Before Vancouver sailed for England, he told Kame-

hameha of the Christian religion and promised to have teachers sent to the Islands. As we shall see, this promise was a large factor in the reception of the missionaries who arrived several years later.

Missionaries — 1820

In the legendary history of Hawaii we are often confronted with the existing condition of the 'tabu.' This system was the imposing of individual might over others — of a chief over inferior chiefs and the common people, and of a king over all. This system became, with the aid of the priests, so firmly established that it greatly aided the high chiefs and enabled them to exercise their power and wield their authority, not only over the habits of the people but over their lives as well.

When the Islands were visited by Captain Cook in 1778, the system of tabu was strongly in force. Kamehameha I was a staunch supporter of the tabu because it gave him individual strength over his subjects which he otherwise would not have had. Nevertheless, he and his court were deeply impressed by the criticisms of the tabu offered by visiting foreigners, notably Captain Vancouver, and by the evident superiority of the foreigners, which they attributed to a superiority in the Christian religion.

So we find that, upon the death of Kamehameha in 1819, a group among the natives banded together, rejected their ancient tabus, and adopted, as much as they were able, the religion of the foreigners. Keopuolani, Kamehameha's wife, was the leader of this group, and when she, in the presence of the multitude, broke the tabu at Kailua, on the island of Hawaii, by eating the 'tabued cocoanut' and escaping unharmed, they were quick to join her ranks. Liholiho, Kamehameha's son and successor, was one of the first to support his mother, and through his efforts all opposition to the new

order of things was suppressed. Thus fell the old religion and the much-feared tabu.

During the early trading days in the Islands many young Hawaiians sought adventure by shipping on the foreign vessels. Obookiah, an orphaned native of Hawaii, was just such a one. He eventually landed in New England and, working his way, arrived at New Haven. As he had been instructed in earlier days in the service of his native temples, it is not surprising that he should have wanted the foreigner's religion carried to his people. His pleadings were not in vain. A school was established for the training of pupils for foreign missions, and enthusiasm ran high. Obookiah studied hard and fervently, but died without seeing the fulfillment of his cherished hopes. However, he sowed the seed which two years after his death developed into the first organized missionary party to set sail for the Hawaiian Islands.

The mission party left Boston on October 23, 1819, on the brig Thaddeus, headed for the Islands by way of Cape Horn. In this intrepid group of pioneers were two ordained ministers, the Reverend Hiram Bingham and the Reverend Asa Thurston, and their wives; Daniel Chamberlain, farmer; Samuel Whitney, mechanic and teacher; Samuel Ruggles, teacher; Elisha Loomis, printer and teacher; a physician, Dr. Holman; and several young Hawaiians, among whom was Tamoree, the son of King Kaumualii of Kauai.

On March 30, 1820, the Thaddeus came in sight of the island of Hawaii. Great excitement prevailed on board as the ship sailed along the northern shore. Their perilous voyage was at an end, but what new hardships and privations awaited them? A couple of the Hawaiians in the party went ashore to learn the state of affairs. The missionaries on board eagerly awaited their return. At last the news

reached them that Kamehameha was dead and that his son, Liholiho, was King; that the ancient system of tabus was abolished, and that peace reigned throughout the Islands.

What a coincidence! The very month that the old religion of the Hawaiians was cast aside, the first party of missionaries embarked from New England to carry to these people the teachings of God. The scene could not have been better prepared. The Hawaiians without a religion and in a state of uncertainty, and the missionaries suddenly appearing among them from over the horizon.

Many of the older chiefs remembered the promise made by Captain Vancouver to Kamehameha that missionaries would be sent to the Islands. The arrival of the Thaddeus was, in their minds, the fulfillment of this promise, and through their counsel Liholiho permitted the missionaries to land at Kailua April 8, 1820, and himself became one of the first listeners to the teachings of the new religion. At first only those of rank were, by order of the King, permitted to be taught. The seed was sown on the island of Hawaii and spread rapidly throughout the group.

Mr. Thurston and his wife, with one or two others of the party, remained at Kailua, while the Thaddeus sailed for Oahu and Honolulu. Mr. Bingham opened the mission in Honolulu and was, as time passed, its devoted champion against bitter attacks made against it and the missionaries by the outside world. He became a great friend of the kings and gave valuable counsel in their relations with foreigners.

At the request of the King, Ruggles and Whitney, accompanied by George Tamoree, went to Kauai and established a mission there. (It is to be remembered that Tamoree's father, Kaumualii, was the Governor of Kauai and the last king of a conquered people.) By his aid the mission-

aries were able to work uninterrupted and to gain the confidence of the natives.

Missions were established on the islands of Hawaii, Oahu, and Kauai, and through them the natives were taught the lessons of the new religion. Within ten years the Hawaiians were transformed from idol-worshipers to followers of Christ.

But all this could not have happened had not the missionaries had the support of a number of the native men and women of chieftain rank who, with their own religion destroyed, were eager to embrace the teachings of Christ. The Hawaiian race was deeply religious, and the missionaries arrived just at the time when the natives were at a loss for a substitute. So it required only the example of the high chiefs to bring the natives to listen to the new religion. Without the support of these chiefs, the missionary movement undoubtedly would have been a complete failure.

Before passing on to other events and characters, let us stop for a moment and hastily glance over the accomplishments of these first missionaries and their successors. Of course the great object held in view was the conversion of the Islanders. But the missionaries did not stop at that. The Hawaiian language for the first time was systematized and reduced to writing. A printing-press was placed in operation in Honolulu in 1822, and from it the natives were supplied with Bibles written in their own language. Half of the adult population was taught to read. The children were gathered into the schools, where they received instruction that would have done credit to any elementary school in the United States. The natives were shown improved methods in agriculture. The King and his court were given intelligent and just counsel in the management of the Islands' internal affairs as well as in matters dealing with foreign powers. The missionaries showed the natives the path to

follow and guided them skillfully along it. The Hawaiians owe much to them, and the missionaries and their families had no reason to regret their great undertaking.

Liholiho, Kamehameha II, 1819–1824

The reign of Kamehameha II was short, but filled with anxiety and sadness for the King. We have seen that it was he who suppressed the opposition to the destroying of the ancient tabu; that he permitted the first organized missionary party to land at Kailua, and that through his example the natives were brought to the teachings of the Church.

Liholiho had often expressed a desire to visit England to pay his respects to King George IV. So, late in 1823, he with his wife Kamamalu and their suite sailed for London. Owing to the avarice of the ship's captain, the arrival of the royal party in England greatly resembled the landing of an immigrant. However, when the British Government learned of the King's presence, every effort was made for his comfort. The Hawaiian King and his Queen were honored and fêted and were quite the topics of conversation.

Suddenly a member of the royal suite was attacked by measles. The King caught the malady the next day, and in a week the whole suite was sick. Great was the grief of Liholiho and Kamamalu. They failed rapidly, and the Queen died, quickly followed by her husband. Their remains were returned to Hawaii on board a British warship under the command of Lord Byron, a cousin of the poet. They were the first island rulers to go abroad.

Kauikeaouli, Kamehameha III, 1825–1854

When Kauikeaouli, Liholiho's young brother, came to the throne as Kamehameha III, he was but eight or nine years old. Until he became of age the reins of government were in the hands of the Queen Mother, Kaahumanu, and

upon her death, Kinau, one of Liholiho's wives and a daughter of Kamehameha, managed the affairs of state.

Up to the reign of Kamehameha III, the government of Hawaii had been an absolute monarchy. The King's word was law, there being no written language and consequently no written laws. There was no private ownership of land — it all belonged to the King. A certain amount of all products, whether from land or sea, went to the King as his share. All offices of the government were filled at the pleasure of the sovereign. Kamehameha III changed this condition of things.

A council was appointed to investigate the situation and to submit for the King's approval a system of government modeled upon the governments of the United States and Great Britain. The result was the first code of laws and the Declaration of Rights. After much deliberating these were approved by the King and adopted in June, 1839.

The road had been paved, and the next year brought forth the first constitution, drawn up by the Council of Chiefs. The constitution was adopted in October, 1840, and the Hawaiians entered upon a new era. A legislature of nobles and representatives was established, the latter being elected by vote of the people. An executive branch of the government was formed. Civil and criminal codes of law were provided, which established a uniform system of taxation and did away with the unjust tabus on fishing. Laws regulating the management of schools were passed and put into immediate practice.

Through the contact with foreigners and their knowledge of foreign governments, the King and his chiefs were coming to the point where they realized that the old system of land-tenure was a great hindrance to the Islands' progress. A land system was organized, January, 1848, which provided for the distribution of land to king, chiefs, and com-

mon people. Each was to receive one third. Kamehameha III upon receipt of his portion immediately divided it in two, setting aside one part for the Government and reserving the remainder for himself. The latter were known as 'crown lands' and as such are spoken of to-day. Foreigners were not permitted to own land until two years later.

So much for internal disturbances and readjustments. Kamehameha III placed his government on a firm footing and had the loyal support of his subjects, but he was harassed by outside influences during the whole procedure. And here again he showed his tact and judgment.

It was not long after regular trade had been established between the Orient and North and South America *via* the Hawaiian Islands that the leading powers readily saw the importance of controlling this mid-ocean station. England, France, America, and Russia led in this game of watchful waiting. The most friendly attitude toward the Hawaiians was shown by the United States, and the relationship between the two rapidly grew. Great Britain felt that a certain amount of responsibility rested on her shoulders to protect the Islands from outside aggression, as they were linked to her by the memory of the deeds of Captain Cook and Captain Vancouver. France was not taking a back seat, and she strove to establish the Catholic religion in Honolulu and thus gain a foothold in the Islands, but until the Constitution of 1840, which provided freedom of worship, all these efforts were futile. Russia also kept an eagle eye on the march of affairs and looked with anticipation on the group.

Naturally, with such an atmosphere surrounding the Islands, there were bound to be petty jealousies and misunderstandings between the representatives of the powers in Honolulu and between them and Kamehameha III. The King, always willing to go more than halfway, guided his

people with a firm and steady hand and strove with every means to quiet any outside disturbances.

And so it was when Charlton, the British Consul in Honolulu, failing in his demands upon the Hawaiian Government for adjustment of alleged grievances, sought support from Lord George Paulet, commander of the British warship Carysfort. England seized the Islands February, 1843, and held them for five months, during which time the British flag supplanted the Hawaiian, and the strategic points of Honolulu were guarded by English sailors and marines.

From February to the end of July, 1843, the Hawaiian Islands were under the jurisdiction of Great Britain. The political situation was at fever heat. The King had sent representatives to England to present his case before the British Crown, and eagerly awaited their return. But the situation was cleared in a most unexpected manner.

Rear-Admiral Thomas, having received the report of Lord George in regard to the seizure of the Islands, had immediately set sail from South America for Honolulu. His arrival was a great surprise to every one, and his presence a mystery, until he speedily made it known that he had come to restore the sovereignty of the Hawaiian Government. Great was the rejoicing, and elaborate plans were made for the occasion when, on July 31, 1843, Admiral Thomas officially restored the Government to Kamehameha III.

From the above we can assume that England seized the Islands through Lord George Paulet after complaints by the British Consul against the Hawaiian Government. Lord George reported his action to Admiral Thomas, his commanding officer, and Thomas, thinking that Lord George had overstepped his bounds, hastened to Honolulu to restore the Hawaiian sovereignty. All well and good — that was the belief until a few years ago, when it was definitely proved that England seized the Hawaiian Islands in Febru-

ary, 1843, to prevent France, who had a fleet concentrated at Tahiti, from doing that very same thing. When the danger had passed, England tactfully withdrew.

After this incident, England and France agreed that neither of them would, under any conditions, take possession of the Hawaiian Islands. However, after Honolulu had enjoyed six years of peace and prosperity, the French Consul, believing that he had just grievances against the Government, persuaded a visiting French admiral to demand reprisals at the point of his guns. The French held the fort for many weeks, during which time business suffered and the inhabitants of Honolulu were greatly inconvenienced. Owing to the passive resistance of Kamehameha III and his government, the affair blew over with little if any harm done.

Shortly after this a treaty was made between the United States and Hawaii. This was in 1850, and from that date the Hawaiian Government, ably led by Kamehameha III, with Dr. G. P. Judd and R. C. Wyllie as his right-hand men, progressed in rapid strides and quickly entered the ranks of the nations of the world.

It is hard to realize that at this time Hawaii was a long way ahead of California in many respects. Printing had been going on a long time in the Islands before the first press reached California. The reputation of its schools was such that children were sent from California to be educated in Hawaii. In 1848, during the gold rush, supplies were sent to the coast from the Islands, and this is considered the first foreign trade as distinguished from trading with visiting vessels.

Kamehameha IV, Alexander Liholio, 1854–1863

Alexander Liholio, a nephew of Kamehameha III, adopted by him to succeed to the throne, was the most gra-

cious and polished ruler in Hawaiian history. In 1856 he married Emma Rooke Naea, a granddaughter of John Young. The court of Kamehameha IV and Queen Emma was one of great splendor and the center of much social activity. Both the King and his wife were greatly interested in the domestic affairs of their subjects and in many instances paid personal visits to their friends. By the efforts of the royal pair a hospital — Queen Emma's Hospital — was built by subscription. They were much interested in the development of the Anglican Church and were instrumental in its establishment in Honolulu.

A son, the Prince of Hawaii, was born to the royal couple in 1858, which event greatly stimulated the loyalty of the people toward their king and assured them of the continuation of the line of Kamehamehas. But the child did not last long, dying shortly after his fourth year. The tragedy greatly affected the King, who himself died the following year. Queen Emma in 1865 visited England and became a great favorite of Queen Victoria. After her return to Hawaii, the two queens maintained an intimate correspondence, some of which may be seen in the Archives Building in Honolulu to-day. Queen Emma died in 1885.

Kamehameha V, Prince Lot, 1863–1872

Prince Lot, Kamehameha IV's elder brother, succeeded him to the throne as Kamehameha V. He was stately and dignified in his manners and strove to develop his court along the lines of those of Europe. His reign is marked by the progress made in Honolulu in public enterprises and building construction. The King was forever playing the benefactor to his people and did everything in his power to develop the friendship between them and the Americans.

The first act of Kamehameha V upon becoming king was to refuse to take the oath of office until the Constitution of

1840 was supplanted by one of his own making. As we remember, the Constitution was given to the people by Kamehameha III and placed the reins of government in the hands of a legislature. Prince Lot did not believe the people were fitted for such representation and he sought to limit the popular suffrage. So in 1864 he gave to his subjects a new constitution, which remained the law of the land until King Kalakaua was forced by demand of the people to make a change.

William C. Lunalilo, 1872–1873

Kamehameha V never married and neglected at the last to name his successor. So upon his death it became necessary for the legislature to appoint a king from among the Hawaiian chiefs. Lunalilo and David Kalakaua were both candidates for election, but Lunalilo was the popular favorite and won the support of the people.

Lunalilo had been quite a 'man-about-town,' but upon his election he turned over a new leaf — so many new leaves, in fact, that he died from the reaction after a reign of a little more than a year.

The King was desirous of bettering the condition of his subjects and made every effort to give them a sound and just government. He always had the welfare of the unfortunate at heart and gave lavishly from his own estate for their improvement. Owing to his unfailing efforts, the people began to see the wisdom of segregating those afflicted with leprosy. Upon his death the King willed all his personal property to establish a home for indigent Hawaiians.

David Kalakaua, 1873–1891

Upon the death of the King, the legislature was again called to elect a successor. Lunalilo had left no heirs and had failed to designate one to succeed him. Queen Emma,

the widow of Kamehameha IV, was favored for the office by the English element of Honolulu, on account of her friendly attitude toward Queen Victoria and England. (Remember that Emma was the adopted daughter of an Englishman and that she had made a visit to London just a few years before.) The Americans, on the other hand, were strongly opposed to Emma and her leanings and therefore supported the Chief Kalakaua in his efforts to win the election. Although the island of Oahu was in favor of Queen Emma, the legislators, brought over in a hurry from the other islands by the Americans, carried the vote, and David Kalakaua was elected.

The most outstanding event in the early years of Kalakaua's reign was the securing of the reciprocity treaty with the United States. For many years efforts had been made by the Hawaiian Government to obtain such a treaty, but from lack of foresight on the part of the United States it had always been blocked. The King made a tour of the cities of the United States, shortly after his election, stressing the point of such a treaty and calling the attention of Congress to the fact that for the past several years Australia had become an ever-increasing market for Hawaiian sugar. The United States acted in a hurry, and the treaty became effective in September, 1876. From then on the prosperity of Hawaii has increased by leaps and bounds.

The King had been deeply impressed by tales he had heard concerning the splendor of the European royal courts, so it is not surprising that he should suddenly in 1881 depart on a tour of the world. His seat on the royal throne of Hawaii was none too secure, and a little cement in the form of personal prestige ought to work wonders — at least so he thought.

He was received with much pomp and ceremony by the high officials of most of the foreign powers and by the Presi-

dent of the United States. While in Germany the present ex-Kaiser, then Crown Prince, entertained the Hawaiian King with a military review which had for its purpose something deeper than that of a mere spectacle.

Before Kalakaua returned to Honolulu he had plenty of time to think about all he had seen and experienced at the foreign courts. He was not slow in coming to the conclusion that the best thing for him to do was to stage a coronation in Hawaii. This was accomplished in February, 1883, after considerable opposition by both foreigners and Hawaiians. Kalakaua was indeed king in the full sense of the word, but the people looked at things in a different light.

Kalakaua, at first the amiable and just ruler, rapidly changed his tactics. Coming under the influence of unscrupulous adventurers, he began to show the true side of his character. He took full advantage of the powers given him by the Constitution of 1864 — the one given by Kamehameha V — and filled his cabinet with men of little or no principle. Besides attempting to rule his subjects with an iron hand, he showed the weakness of his character in his personal life.

One base deed led to another, until finally, in 1887, the people forced the King to change his methods and adopt a new constitution, called the 'Bayonet Constitution,' which put an end to personal government. His powers limited, the King knew he was beaten and gracefully resigned himself to his fate.

Liliuokalani, the King's sister, was exasperated at the weak-kneed defense of her brother and attempted by force of arms to dislodge the Government and place herself on the throne. The revolution, led by R. W. Wilcox, was unsuccessful, but on account of the prominence of those implicated the matter was allowed to blow over.

King Kalakaua died at the Palace Hotel in San Francisco

in January, 1891. Liliuokalani had been appointed by him as successor to the throne, and upon receiving news of his death nearly a month later, she immediately took the oath of office and was proclaimed queen.

Liliuokalani, 1891–1893

One would think that the Queen would have learned a lesson from the downfall of her brother — but not she. Upon her accession she at once began to make plans for winning back into her hands the powers of government which she considered had been needlessly given up by Kalakaua.

The Queen and the legislature were forever at each other's throats. The Queen formed cabinets to her liking, and the legislators promptly disapproved them. She had it in the back of her head to railroad a new constitution through the legislature which would virtually give her complete power. Fearing a revolution, the cabinet, at the last moment, refused to ratify it, and the Queen was forced to postpone her plans. Her 'revolution' had failed.

In the mean time the people of Honolulu took it upon themselves to cope with the situation and, using the old Armory as a meeting-place, they formed a 'committee of safety.' The committee decided that the only solution for existing evils was to annex the Islands to the United States. This was a bold stroke, but it intimidated the Queen, and she announced that only lawful methods would be used in forming a new constitution.

A party composed chiefly of Hawaiians had rallied to the support of the Queen. It now became a contest between the 'committee of safety' with its backing and the supporters of Liliuokalani. The committee became the aggressor, with the result that it took possession of the Government executive building and proclaimed the abolition of the monarchy.

A Provisional Government was announced to replace the old system until proper arrangements for annexation had been made with the United States. The Queen immediately surrendered, under protest, the other branches and property of the Government. Sanford B. Dole was proclaimed President of the new government, with John H. Soper as general of the provisional armed forces. All this occurred on January 17, 1893.

Provisional Government, January 17, 1893 — Republic of Hawaii, July 4, 1894

The request of the Provisional Government for annexation to the United States was blocked first by the Senate and then by President Cleveland. The President had been advised that Liliuokalani had been forced to relinquish her office by the presence of United States troops which had landed to assure public safety. He demanded that the Government of Hawaii be restored to Liliuokalani.

This the Provisional Government refused to do, and they called for a constitutional convention to convene to determine the future status of the government. A constitution was drawn up and adopted by the convention, and on July 4, 1894, the Hawaiian Islands became the Republic of Hawaii. Mr. Dole was again elected President, in which position he served until 1900.

Liliuokalani made every effort to regain her throne. Delegates were sent to Washington, and for a year the problem remained unsettled. Owing to public opinion in the United States, the President was forced to relinquish his restoration plans and he so informed the Queen.

As soon as the news reached Honolulu, a long-pent-up insurrection against the Republic broke loose. One of the leaders of the insurgents was R. W. Wilcox, who, as we remember, sought in 1889 to place Liliuokalani on her bro-

ther's throne. The first clash occurred at Diamond Head, and the rebels were defeated. They fled into the hills back of Kaimuki and up into Manoa Valley, hotly pursued by the Government forces. The movement to restore the Queen failed and the leaders were captured.

Liliuokalani was arrested, as her actions in the plot were only too evident. She immediately professed allegiance to the Republic, deplored the revolt, and sought clemency for all those implicated in the uprising. Nevertheless, it was deemed wise to keep her in a place where she could do no harm, so she was imprisoned in the palace for nine months.

Annexation, 1898 — Territory, 1900

Repeated efforts were made to secure annexation, but it was not until the United States found itself embroiled in the war with Spain that this was finally accomplished. Warships on their way to the Philippines needed to stop at Honolulu for supplies and rest for the men. Negotiations proceeded rapidly, and on August 12, 1898, the Hawaiian Republic was formally annexed to the United States. Two years later Congress passed the act which made the Hawaiian Islands a Territory. This act went into effect on July 14, 1900.

Present Form of Government, 1900 to Present

By the terms of the annexation the President of the United States, with the approval of the United States Senate, appoints the Governor and Secretary of the Territory and the judges of the Supreme and Circuit Courts.

The Governor of the Territory, with the consent of the Senate of Hawaii, appoints the chief executives of his government.

All citizens of Hawaii automatically became, on July 14,

1900, citizens of the United States, and all children, regardless of nationality, born in Hawaii are likewise citizens.

A legislature, elected locally and consisting of two houses, meets every two years, holding its session in the throne-room of the old Royal Palace.

RULERS OF HAWAII

Before Written History

Keawe, King of the Island of Hawaii
Alapainui, King at time of Kamehameha's birth
Kalaniopuu, King before Kamehameha
Kalanikupule, King of Maui
Kahikili, King of Oahu
Kaumualii, King of Kauai

Kamehameha Dynasty, 1782–1873

RULER	REIGN
Kamehameha I, the Great	1782–1819
Kamehameha II, Liholiho, Kamehameha's son	1819–1824
Regency of Kaahumanu, wife of Kamehameha I	1824–1832
Regency of Kinau, wife of Liholiho	1832–1833
Kamehameha III, Kauikeaouli, brother of Liholiho	1833–1854
Kamehameha IV, Alexander Liholiho, grandson of Kamehameha I by his wife Kalakua	1854–1863
Kamehameha V, Prince Lot, brother of Kamehameha IV	1863–1872
Lunalilo, a high chief, elected; he claimed descent from Kamehameha I	1872–1873

Kalakaua Dynasty, 1873–1893

Kalakaua, elected from high chiefs	1873–1891
Liliuokalani, Kalakaua's sister; deposed January 17, 1893; died November 11, 1917	1891–1893

PROVISIONAL GOVERNMENT

Sanford B. Dole, President 1893–1894

REPUBLIC OF HAWAII

Sanford B. Dole, President 1894–1900

TERRITORY

GOVERNORS		SECRETARIES	
Sanford B. Dole .	1900–1903	Henry E. Cooper .	1900–1903
George R. Carter	1903–1907	Geo. R. Carter...	1903–1904
W. F. Frear.....	1907–1913	A. L. C. Atkinson	1904–1907
L. E. Pinkham...	1913–1917	E. A. Mott-Smith	1907–1914
C. J. McCarthy..	1917–1921	Wade Warren Thayer.....	1914–1917
W. R. Farrington	1921–1929	Curtis Piehu Iaukea.....	1917–1921
R. M. Judd.....	1929–	Raymond C. Brown.....	1921–

DATES OF IMPORTANCE AND INTEREST IN HAWAIIAN HISTORY

1527. Supposed arrival at Keei, Hawaii, of shipwrecked Spaniards.
1555. Islands discovered by Juan Gaetano as claimed by Spain.
1778. Discovery of Hawaiian Islands by Captain Cook, B.R.N. January 18.
1779. Death of Captain Cook at Kaawaloa, Kealakekua Bay, February 14.
1782. Kamehameha I became king of a large section of the Island of Hawaii.
1784. Visit of trading ships under command of Captains Portlock and Dixon.
1789. Kamehameha invaded Maui and defeated Kalanikupule in Iao Valley.

1790. Visit of American trader, Captain Metcalf, and the detention on shore of two of his seamen, John Young and Isaac Davis.
1792. Arrival of Captain Vancouver at Kealakekua Bay. Kamehameha united all of the Island of Hawaii under his control.
1793. Captain Vancouver presented Kamehameha with first cattle and sheep.
1794. Discovery of Honolulu Harbor by Captain Brown, B.R.N.
1795. Kamehameha subdued Maui, Lanai, and Molokai, February. Battle of Nuuanu Valley, Oahu, in which Kalanikupule was slain and the Oahuans defeated, April.
1803. First horses landed by Captain Cleveland from California.
1804. John Young made Governor of Hawaii Island.
1808. Hawaiian flag designed by Captain George Beckley, military adviser to Kamehameha I.
1810. Cession of Kauai by Kaumualii to Kamehameha. Death of Isaac Davis.
1816. Building of fort at Honolulu.
1819. Death of Kamehameha I at Kailua, Hawaii.
Breaking of tabus by Kaahumanu and Liholiho and the destroying of idols and temples.
1820. Arrival of first missionary party at Kailua, Hawaii.
1821. First Christian Church dedicated in Honolulu.
1822. First printing in Islands, January 7.
1824. Death of Liholiho, Kamehameha II, and his wife Kamamalu in London.
1825. Lord Byron, cousin of the poet, brings back remains of King and Queen.
1827. Arrival of first Catholic missionaries.
First laws published by order of Kamehameha III.
1831. Catholic priests banished to California.
1834. First newspaper printed in Hawaiian Islands at the Lahainaluna School on Maui.
1835. Sugar planting undertaken seriously at Koloa, Kauai.
Death of trader John Young.

1836. First English newspaper, 'Sandwich Island Gazette,' circulated.
1839. First printed Hawaiian Bible edited.
Kamehameha III and Bill of Rights.
1840. First written constitution given the people by Kamehameha III.
1842. Beginning of Punahou School, Honolulu.
Kawaiahao Church dedicated.
1843. Seizure of Islands by Lord George Paulet. February 25.
Sovereignty restored by Admiral Thomas. July 31.
Recognition by England and France of Hawaiian Independence.
1845. First legislature under new constitution convened by Kamehameha III.
1848. Division of lands by the King.
1850. Treaty with United States ratified.
1853. Epidemic of smallpox.
Arrival of Mormon missionaries.
1858. Rice cultivated near Honolulu.
1860. Corner-stone of Queen's Hospital laid.
1865. Queen Emma visited Europe.
1867. Construction of Episcopal Church.
1876. Reciprocity treaty with the United States ratified.
1881. King Kalakaua toured the world.
1883. Statue of Kamehameha the Great unveiled in Honolulu.
1886. Great fire in Honolulu which destroyed much of 'Chinatown.'
1887. Bayonet Constitution.
1889. Insurrection led by R. W. Wilcox.
1891. Death of King Kalakaua in San Francisco.
Accession of Liliuokalani.
1893. Queen Liliuokalani deposed.
Provisional Government formed, S. B. Dole president.
1894. Republic of Hawaii established.
1895. Revolt to replace Liliuokalani on the throne suppressed.
1898. United States war with Spain.
Annexation to United States secured.

1900. Territorial form of government established.
1902. Commercial Pacific Cable line landed at Waikiki Beach.
1908. Work commenced on Naval Base and drydock at Pearl Harbor.
1910. Aviation introduced at Moanalua near Honolulu.
1912. Duke P. Kahanamoku competes in the Olympic Games in Sweden.
1913. Drydock at Pearl Harbor collapsed.
1914. Internment of German vessels in Honolulu Harbor.
1915. United States submarine F–4 sank opposite entrance to harbor. All on board perished.
1917. Death of Queen Liliuokalani at Washington Place.
1919. Dedication of Pearl Harbor drydock.
1920. Visit of Prince of Wales.
1925. Combined maneuvers of Army and Navy in Hawaii.
Visit of Lord Allenby of Mesopotamia fame.
First attempt to fly from American continent to the Hawaiian Islands was made by Commander John Rodgers, U.S.N., with pilot and crew of two in P.N.–9 seaplane. September.
1926. Crown Prince and Princess of Sweden visited Hawaii.
Sanford B. Dole, Hawaii's 'grand old man,' died.
1927. Flight year for Hawaii.
1. First successful flight from San Francisco to Honolulu accomplished by Lieutenants Lester J. Maitland and Albert F. Hegenberger, A.C., U.S.A. June.
2. First successful civilian flight from mainland of America to Islands made by Ernest Smith and Emory Bronte. They landed on Molokai. July.
3. Trans-Pacific non-stop flight, sponsored by James D. Dole, pineapple king, won by Arthur Goebel and Lieutenant William Davis, U.S.N. Martin Jensen and Captain Paul Schulter came in second. August.

1928. Combined Army and Navy maneuvers. April and May.
Flight of Southern Cross from San Francisco to Aus-

tralia with Captain Kingsford-Smith, Ulm, Lyons, and Warner. May 31.

Cook Sesquicentennial Ceremony. August.

1929. R. M. Judd appointed Governor of Hawaii by President Hoover. April.

CHAPTER III

ISLAND OF OAHU

Again One Moment

If you have read the preceding pages, I sincerely hope that you have obtained a better idea of just where the Hawaiian Islands are and how they happen to be here; also that you have a clearer view in regard to their discovery and early condition, and have acquired a mental picture in outline of the development of the Islands from the time of Captain Cook to the present day. If so, you have paved your way for a visit which will be filled with bits of interest and atmosphere that otherwise, in most instances, are missed.

Let me ask of you one favor. If in the following notes there are historical allusions about which you are not quite clear, please take the time to refer back to our 'Bit of History' and see just where and how they fit into the general trend.

Before we start on our jaunts together, let me tell you a little about them. Of course, not every one stays in the Islands the same length of time nor has the same opportunity for covering the ground. Some pass through in a day or two, others spend weeks, while still others have been known to come for a short visit and remain for years — like the Englishman who got off a Dollar Line round-the-world ship to have some laundry work done, intending to catch the next sailing, and then promptly forgot all about the rest of the universe. But no matter how short or long a time you are here, there are some trips that you would not miss for anything. These we are going to call 'Motor Trips — General.' They are arranged in order of their importance

and the locality covered, but it must always be borne in mind that a little knowledge beforehand makes our fleeting glimpses much more entertaining.

Should you be one of the lucky ones to stay over here for a week or two, I dare say there are some trips that would, if you knew about them, appeal to you immensely. These jaunts are off the beaten path, and we are going to call them 'Motor Trips — Special.'

But, first of all, maybe it would be a good plan to arrive and decide what particular place you would like to call home. It takes some time to get your 'land legs' again, and just the thought that we are here at last should be enough to occupy our minds for a while.

The Approach to the Islands

Just for the fun of it I am going to take you under my wing while your ship is still several miles out from Diamond Head. No matter what sort of a trip you have had from the 'mainland' this morning, you are up bright and early, filling your lungs with quantities of this balmy tropical air and admitting that even you are a little excited over the prospect of seeing land — especially land such as this upon which you are about to set foot.

One hundred and fifty years ago men were peering anxiously over the deep blue waters for the very same land that we are looking for now. But for them it meant fresh water, supplies, and rest, the things that are our downfall to-day, while we visualize on the horizon a complete change from our everyday life, for whatever that change may be, it is to be found in Honolulu.

At last we hear that land has been sighted off the port side of the ship, and, hurrying there, we see a distant gray mass rising from the water and disappearing into the early morning clouds. This first glimpse of the Hawaiian Islands

turns out to be Maui and Molokai. At certain times of the year the first indication that we are approaching land is a flash from the lighthouse on Molokai.

But no matter what is on the port side, it is about time to peer over the other rail for land or a flash from Makapuu Head Lighthouse. And we have not long to wait. Oahu, the most important island of the group, is ahead of us. On and on we go, and indistinct land masses begin to take shape. We are heading for the Kaiwi Channel, between Oahu and Molokai, as our destination is on the southern side — leeward — and we are going by the shortest route.

To our right front stretches the north or windward shore of Oahu all the way from Makapuu Head to Kaena Point. Koko Head and Koko Crater are almost directly in front of us, and as we round the point what a thrill we have! The slight vegetation on Koko Head was a trifle disappointing, but that is all forgotten when the palm trees and cocoanut trees and other foliage of Kahala come into sight. Back of Kahala rises the newly developed section of Kaimuki. Wilhelmina Rise, just to its right, slopes up to the pineapple region and one of these days will be covered with beautiful houses. The view from there is superb. And then we have our first view of Diamond Head. There is something so magnetic in the appearance of this extinct crater that, the longer you look at it, the harder it is to turn away. All along its slopes are dense growths of trees surrounding many charming residences.

As we round Diamond Head, we first see the Elks' Club, which we all think is a hotel, then the new natatorium built into the ocean, Kapiolani Park, where the Aquarium is, and then Waikiki Beach, where you will undoubtedly spend a a great deal of your time.

Not until after we are comfortably settled in our hotel are we going to bother our heads with anything. The whole

world can wait and we are going to do nothing but stand at the starboard rail and drink in with our eyes the sight of that incomparable coastline from Koko Head Around Diamond Head past Waikiki and on to the harbor.

As we go by the Moana and Royal Hawaiian Hotels, we can see, if it is not too early, the beach dotted with bathers enjoying to the utmost the warm rays of the sun. Every now and then a figure will suddenly appear to stand upright on top of the water a few hundred yards from shore and go sliding down a wave toward the beach. This is surf-riding — the sport of kings. And maybe we can see an outrigger canoe paddled by three or four men gracefully nose forward and go darting toward shore. And oh, how refreshing that water looks!

Just to the left of the pink Royal Hawaiian is a group of beach houses and hotels including Grays-by-the-Sea, the Halekulani, and the Edgewater Apartments. To the left of the cluster of houses is the beginning of Fort DeRussy, one of the five coast artillery defense batteries on Oahu. The others are Fort Ruger at Diamond Head, Fort Armstrong at the harbor entrance, and Forts Kamehameha and Weaver on opposite sides of the entrance to Pearl Harbor. At Fort DeRussy there is a splendid swimming-float and diving-platform that we are cordially invited to make use of. Don't forget to do it!

Immediately past the Fort is another group of beach hotels, the most famous being the newly appointed Niumalu. Of all the places on the island of Oahu this particular section has retained the old Hawaiian atmosphere in its most original state better than any other spot.

Our boat slows down and soon stops, and the harbor pilot, quarantine officials, press men, and others clamber over the rail. Some of the 'others' have leis, Hawaiian wreaths of flowers, for friends, and we are somewhat envious, but our turn will come when we dock.

The custom of giving leis dates back farther than any living Hawaiian can remember. In olden days only feather leis were worn, and then only by members of the royal family. The Hawaiians as a whole are lovers of flowers, and in time the flower lei became a token of friendship. It is most amusing to watch the lei-sellers making their wreaths as they sit about most comfortably in their holokus and muumuus, undoubtedly gossiping for all they are worth.

Getting under way again, our ship turns its nose toward the harbor entrance and slowly approaches the dock. Let us stay on the starboard side for a few minutes and take a hurried glance at the city, which appears much larger than we first thought. There is Diamond Head at its most attractive angle, Kaimuki between it and the — mountains? — and immediately back of Honolulu are Punch Bowl and Mount Tantalus. Of course Fort Armstrong is right off the starboard side, looking very much like an old soldiers' home.

Before it is too late come round to the port side and see what there is. Almost brushing the side of the ship is the quarantine station and Sand Island. Several miles along the coast is the entrance to Pearl Harbor, leading to the Naval Station and Ford Island, the joint flying-field of the United States Army and Navy. Away in the distance is the Waianae Range, forming with the Koolau Range and the intervening landscape that which is known as the 'Saddle.' Over the saddle is Schofield Barracks, and farther on toward the north shore is Haleiwa.

What's all the commotion on the other side of the boat? Fish, turtles, or what? No, the swimming boys, and if they are not part fish, they are pretty close to it. Brown as berries and not all from birth. See the lighter color at the edge of their scanty bathing-trunks. This tropical sun will do the same for you if you give it a fair chance. See them

MOANA HOTEL

THE ROYAL HAWAIIAN

all struggling for the coins tossed from the deck. Out goes a nickel into the air watched by a score of native eyes. It strikes the blue, clear water, and we see the white soles of many feet pointing toward the sky as the boys force themselves downward after the fleeing coin. In no time up they come, and by the smile on one of their faces you know that the nickel is safely deposited in that face's mouth. Don't begrudge the boys their little sport, but remember that Hawaii's charms lie in her ancient sports and customs, and perhaps your offering will help develop a future Duke Kahanamoku.

Maybe by now we can recognize some of our friends, with many leis over their arms, standing on the pier eagerly awaiting the moment to greet us and begarland our necks. As the ship slides gracefully alongside the dock, the Royal Hawaiian Band breaks forth into a medley of Hawaiian pieces. Why it is hard to say, but peoples' eyes fill with tears at this moment just as they do upon departing. You simply can't help it!

Honolulu

Hawaii is not like any other place in the world, and Honolulu is far from like any other city. Before the arrival of the foreigner, the present city was a little native village spread along the banks of the Nuuanu Stream about a mile from its mouth. At some time during its early history there lived in its shelter a prominent chief whose title was formed by the union of two words, 'hono,' abundance, and 'lulu,' peace or calm. In his honor the natives called their village 'Honolulu,' and so in the future, whenever we hear the name, let us think of it in its native translation and picture a haven of abundant peace and calm.

Owing to its protected location on the leeward side of Oahu, and its having the only harbor in the Islands, Hono-

lulu rapidly gained distinction in Island affairs. During the last ten years the city has progressed by leaps and bounds, and to-day, with its 113,000 inhabitants, it occupies a stretch of several miles along the coastal plain between the tropical sea and the mountains, extends far up into the valleys, and is rapidly creeping up the slopes to the heights beyond.

Not so many years ago it was possible for travelers to spend the first precious moments of fond 'alohas' beneath the spreading branches of huge shade trees. But Progress with its scythe has made room for a well-laid-out city and to-day the modern buildings — kept low to permit of proper air circulation — the stores, the banks, the paved streets, the street-cars, the newsboys, the bustle and occasional hustle remind one at first of many other active American cities. In a very few moments, however, we are aware that Honolulu itself is a cosmopolitan city to a marked degree. Races of many creeds and colors with their characteristics of customs, language, and dress add an exotic air to the most exquisite natural surroundings. The variety of population — Hawaiian, Filipino, Japanese, Korean, Chinese, Porto Rican, Portuguese, Russian, Scandinavian, German, French, British, and American — has given to the city a reputation of being a world-famous melting-pot. But life in the tropics is easy, and here we find all joining hands in a spirit of friendship and hospitality which at first seems appalling but later quite natural. To the Hawaiians themselves belongs the credit of spreading this contagious and friendly cheerfulness. Their natural graciousness, generosity, open-heartedness, and unaffected politeness could well be studied by the society of the world.

Many travelers who are fortunate enough to be able to do so have traversed the world in quest of sunshine. So often the 'one and only' spot has been found, only to have the

elusive sun fade, blink, and disappear. The Hawaiians on such occasions aver that the sun has merely been on a lark to some other land and that it always returns to their Islands. Wherever the sun goes, it makes a mighty fast trip, for nowhere else could be found a more equable climate, with such everlasting sunshine at the same time soothed by such soft and fragrant breezes. The winter months from December to March are a trifle colder and a great deal wetter than the rest, but the same light summer clothing may be worn throughout the year. The rain that falls so often at night covers the hillsides with the finest verdure, freshens the hedges of bright-colored and fragrant flowers, brings out the exquisiteness of great mounds of purple bougainvillea and long stretches of scarlet and pink hibiscus, and tempers the new day to carry on the traditions of a nearly perfect climate.

When to visit Honolulu is a matter of temperament and convenience. Travel to the Islands is heaviest from January to May, and I suppose this could be termed the 'social season.' But the late spring and early summer months of May, June, and July are when Honolulu is in its supreme flowering glory. Then we find in their prime the gorgeous pink and golden shower, the scarlet-flamed royal poinciana, and the incomparable night-blooming cereus. And at this same time the tropical fruits, such as the avocado and mango and pineapple, are ripening. In reality Hawaii *is* a season — one season — the season that many travel the wide world over to find, a season of warmth, fragrance, contentment, and happiness, but, above all, of glorious sunshine.

From the dock to our hotel is a matter of minutes. But such minutes! It almost seems as if a carnival had been staged especially for our benefit. Music, laughter, tears, excitement caused by sheer happiness, and the constant

fragrance and beauty of the native leis and flowers make us fairly pinch ourselves to make sure we are not dreaming.

Accommodations

Where to stay in Honolulu is as important to us now as where to go will be later. There are accommodations to fit all pocketbooks, and as ours are not all equally well filled, we must resort to an illustration with dollars and cents. But let me urge you to do one thing. Go to the beach at Waikiki if you are just visiting and settle down as close to the water as you possibly can. Make the beach your headquarters and radiate from there. To be able upon rising in the morning to jump into your bathing-suit and in a moment be basking on the beach or enjoying a refreshing dip is worth much. But you were going to do it anyway, so why need I say more?

Just as a matter of convenience and comparison here are the hotels with their minimum daily rates for single rooms. Special arrangements are made for the week or month.

Waikiki — *On the beach*

Gray's	$4.50	American plan — Kalia Road on the water.
Halekulani	5.00	American plan — Kalia Road on the water.
Louidor	2.50	American plan — Beach Walk, 3 minutes from beach.
Moana	8.00	American plan — Kalakaua Avenue on the water.
Niumalu	5.00	American plan — Kalia Road on the water.
Royal Hawaiian	14.00	American plan — Kalakaua Avenue on the water.
Seaside	5.00	American plan — Kalakaua Avenue across from Royal Hawaiian.
Waikiki Tavern	1.50	European plan — Kalakaua Avenue on the water.

RESIDENTIAL — *Between Waikiki and city*

Colonial	$3.00 American plan
Brookland	2.50 American plan
Courtland	3.50 American plan
Davenport	3.50 American plan
Donna	3.00 American plan
Macdonald	2.50 American plan
Makiki	3.00 American plan
Pleasanton	4.50 American plan
Roselawn	2.50 American plan
Vida Villa	2.50 American plan

DOWNTOWN — *In Honolulu*

Young	$4.00 European plan
Blaisdell	3.00 European plan

Besides the hotels there are many apartments, cottages, and cottage-courts on both sides of Kalakaua Avenue conveniently near the Royal Hawaiian and Moana Hotels and but a moment's walk to the beach. They have an advantage, or disadvantage, according to one's point of view, over the hotels, not only in the price, but also in that you don't feel you are cheating yourself every time you go out for dinner. And out you must go, not only to the cafés at the beach, but downtown as well. That is half the fun.

The Hawaii Tourist Bureau, Fort Street, Honolulu, is most cordial in its endeavor to find quarters for visitors, and it will save time to write them or drop in to see them. A free listing-service for houses, rooms, and apartments is maintained by the Bureau, through which we may without charge find accommodations outside of regular hotels.

Furnished cottages, bungalows, and apartments consisting of living-room, kitchen, bathroom, and one bedroom, can be had for $50 a month upward. For a similar arrangement with two bedrooms the prices are from $75 up.

Sometimes it is possible to find rooms in private homes

for periods of a month or more. Rents for such places are from $20 to $30 a month.

The charm of having a cottage on the beach is that, if you are so inclined, it is but a moment's walk to any one of three cafés and six hotels — the Waikiki Tavern, Ritz Grill, Seaside Café, Moana Hotel, Royal Hawaiian, Gray's, Halekulani, Louidor, and the Niumalu. And before long there will be another hotel on Ala Wai, the canal road, which will be just what Waikiki has needed for many a day — a European-plan hotel.

I am going to tell you of a group of apartments on Kalia Road and right on the beach which, in my opinion, is ideal. They are the Edgewater Beach Apartments, which are by far the nicest, and the most expensive, in Honolulu. There are both one and two bedroom apartments with living-room, bath, and kitchen. When you come right down to it, they are not so expensive, either. They cost from $100 to $125 a month, but that includes electricity, gas, water, garage, and one hour maid's service daily. Add the cost of these things, plus the trouble of arranging for them, to the rent of almost any other place, and see what happens. Look into the Edgewater proposition and see if Mrs. Kanne can take care of you.

No matter where you end up, it won't be long before you have not only lost all track of time, but also have lost yourself in the beauty of this semi-tropical paradise. Let yourself go, for in that way alone can you enjoy to the fullest the atmosphere of Hawaii-Nei.

CHAPTER IV

THE BEACH AT WAIKIKI

Warm perfumes like a breath from vine and tree
Drift down the darkness. Plangent, hidden from eyes,
Somewhere an eukaleli thrills and cries
And stabs with pain the night's brown savagery.
And dark scents whisper; and dim waves creep to me,
Gleam like a woman's hair, stretch out, and rise;
And new stars burn into the ancient skies,
Over the murmurous soft Hawaiian sea.'

Rupert Brooke wrote these lines of 'Waikiki' when he visited here on a trip to the South Seas in 1913. The same moon, stars, waves, and perfumes that inspired him are here to enthrall us with their magic beauty.

Beloved of world-travelers and famed for its tropic splendor, Waikiki lies basking in the warmth of the Mid-Pacific sun. No beach in the world is so widely known or of so much interest to people of all nationalities alike. Its effervescent water, which averages 78° the year round, laps the enchanting shore in a manner that fairly draws one to its warm embrace. Its bathing and surfboard-riding, its soft languorous nights lighted by the wonder of the tropical moon, the Hawaiian music with ukuleles and steel guitars, all combine to welcome and attract the visitor from every clime.

Waikiki is only three and a half miles from Honolulu's center of activity and is quickly reached by automobile or convenient street-car. Here are located the Moana and new Royal Hawaiian Hotels as well as many other comfortable establishments. We have already decided that the beach is to be our rendezvous, and from here our expeditions to various places of interest will radiate.

The beach at Waikiki is honored in song and story more than any other place in the Islands. For years it was the abode of kings and high chiefs who, with their courts and followers, established themselves so comfortably in the languid atmosphere of this tropical heaven. Frequently in the reports of the early navigators and traders the name of Waikiki appeared, and this was even before the day that Kamehameha the Great undertook the conquest of the Oahuans. As with the conqueror, let Waikiki be the first to welcome us to the hospitable shores of Oahu. For that purpose the Royal Hawaiian terrace, the Moana Pier, or even the beach itself would be admirable.

It has been said that 'Waikiki Beach is a sentiment and not a locality.' Fortunate indeed is the visitor who is spending but a short time in the Islands and can place himself at once in that frame of mind. What we want to see is that wide beautiful cream-white curve of beach that appears so intriguingly on the folders and in the advertisements, that started our thoughts wandering across the Pacific. Much to our surprise, and — should I say? — disappointment, the beach is small in area, and only its curved form fits into our mental picture. To us it is a 'locality' and will not become a 'sentiment' for some time. Honolulu is struggling to develop into a modern and up-to-date city capable of taking care of the thousands of yearly visitors who land on her shores. Compared to Waikiki and the beach the city of Honolulu is incidental to the majority of travelers, and as the tourist trade is the third largest industry in the Islands, surpassed only by sugar and pineapples, a little attention given to the beach and a systematic attempt to clear away the coral close to the shore would be very much in order.

Now, do not get angry with me or discouraged with Waikiki for what I have said, for, in the first place, you want to know about things as they are, and, in the second

ON THE BEACH AT WAIKIKI

place, all your troubles will disappear in the glory of Waikiki as it is to-day. Your happiest moments will be spent basking in the sun while acquiring, with the aid of the much-needed cocoanut oil, a beautiful coat of tan. The name Waikiki means 'spouting waters' and brings mental pictures of lazy rolling surf, gayly hued bathing-suits, beautiful women, and robust native surf-riders dashing at terrific speed toward the shore. Beware that the all too precious hours do not slip past before you know it!

In April of 1795, Kamehameha I, King of Hawaii, Maui, and Molokai, sailed across the channels to the island of Oahu with a vast fleet of outrigger war canoes, called the 'Peleleu Fleet.' Kamehameha's combined force numbered around fifteen thousand men, including many seasoned warriors of his previous campaigns. In his service were sixteen foreigners, two of whom we know by name — John Young and Isaac Davis. These two Englishmen were in command of the artillery division, which did such fine work in the battle fought later in Nuuanu Valley.

In ancient times Waikiki Bay possessed the only location for the anchorage of vessels, on account of its foundation and sandy beach, ideal for the landing of small boats. Kamehameha chose this spot to land his forces on, and the conqueror stepped ashore very near where the Outrigger Canoe Club is now. His immense fleet of canoes extended from our position on Waikiki clear along the crescent coastline and past Diamond Head to Waialae, where the new Golf Club is located. Kamehameha established his court and headquarters close to the beach and prepared for the advance against the Oahuans under King Kalanikupule. As we shall see later, Kamehameha pursued the Oahuans up into Nuuanu Valley and forced them into defeat over the famous Pali.

The Hawaiians have always been keenly alive to all forms

of physical competition and, until the foreigners assumed a leading rôle in Island affairs, they spent much of their time in some athletic sport. Boxing, or Mokomoko, was a favorite national game. It was regulated by certain rules, umpires were appointed, and the victor defended his title against all comers. Wrestling and foot races were also popular among the natives. It is said that the King's heralds were often able to make the three-hundred-mile circuit of the island of Hawaii over very rough trails in eight or nine days. A common game among the warriors was one in which spears were thrown at the contestant to be parried by him. It was an accomplishment to be able to ward off several weapons hurled at once, and many prided themselves on their ability to do so. Kamehameha was skilled to perfection in this sport, and at the base of his statue in front of the Royal Palace there is a tablet picturing him defending himself from attack.

Another sport indulged in by all was what might be called 'summer tobogganing.' It consisted in sliding down steep hills over carefully prepared shoots on a flat board called the 'papa holua.' This game was not only exhilarating but extremely dangerous, for immense velocity was attained and getting off the track meant an awful crash. Several of the old slides, now somewhat obscured, are over a half-mile in length. There was one on Waikiki side of Diamond Head, and another, much longer, on the slopes in rear of the city. In a modified form the sport is still in practice on Mount Tantalus. Large ti leaves are used as sleds, and the chutes are grassy slopes running for several hundred feet.

Of course the most popular of all were the sea sports, in which the Hawaiians have no equals on earth. Honohonu was a game in which the natives swam with the hands only, the feet being either tied or fast interlocked. Another diversion was the leleawa, in which the natives leapt into the sea

from high precipices. Seldom did they enter into any serious contest without wagering a bet of some sort. The natives were born gamblers, and food, clothing, ornaments, wives, and daughters were often won or lost as the result of some simple contest.

The premier sport of all was the heenalu, or riding the surfboard. This superb art has an origin closely related to ancient pagan prayers and ceremonials originated by the priests or native Kahunas. Every one, including kings, high chiefs, and commoners, was deeply interested in the sport, and frequently with royal initiative festivals and surfboard-races and competitions were held at Waikiki. Each island had its champions, men and women also, around whom beautiful legends have been woven and passed on from one generation to the next. Heenalu has often been called the 'sport of kings,' and well does it deserve its name, not only because it was a favorite pastime of the nobility, but on account of its being the sport of all sports which would make any king that ever lived proud to be its master.

In olden days there were two kinds of surfboards, one called the *olo* and the other *alaia*. The olo was made of wood from the Wiliwili tree, very light and buoyant, about eighteen feet long, three feet wide, and from six to eight inches thick at the middle. This type of board was for the use of royalty and high chiefs only. Two such boards belonging to High Chief Paki are seen at the entrance to the Bishop Museum. The common people used the alaia, made from the koa tree and the ulu, or breadfruit tree. In length and width it was similar to the olo, but at the center it was not more than two inches thick. Great care was necessary in shaping the boards, as the balance had to be perfect for proper manipulation and for safety.

In making a board certain rites and ceremonies were followed from the time the wood was cut from the tree up to

its final acceptance. Professional board-makers were very particular about each little point, for to them the winning of a race or surf-riding event meant more trade for the board's designer.

As we have said, the art of surfing gradually died out after the coming of the foreigner. The Hawaiian-born not only failed to talk about it, but they completely forgot about it. Then just when this manly sport was about to end its glorious career, along came Mr. Alexander Hume Ford, of the 'Chicago Tribune,' and with the energy of an electric dynamo he 'talked' the sport into a popularity that it had not enjoyed for years. Through his efforts the world-famed Outrigger Club was organized in 1908, an organization with moderate dues for all and every one. To-day it has developed into the finest of athletic clubs, with hundreds of members and representatives the world over. Although its members have athletic teams in every sport, the Club specializes in the arts of the sea and has developed many a swimmer of Olympic caliber.

As we watch the 'boys' glide swiftly on their boards through the water, it appears easy and simple and we cannot wait to take a try at it ourselves. The wonderful surf for which the Islands are far-famed is caused by the coral reefs and the comparatively shallow water between them and the shore. The swimmer takes a position at the line of breakers and waits for the proper surf. The surf-riders never take the first one in because of its rough front and they often allow three or four to pass and smooth the way for their lightning-like ride toward the shore. It is an art that is developed to a high degree and requires a great deal of practice and patience before one has mastered even the fundamentals.

For beginners it is most advisable to become acquainted with the intricacies of the sport by riding the 'Wahine' surf

THE SPORT OF KINGS

CHARGING TOWARD THE SHORE

near shore. The hardest thing to do is to mount the board and propel it fast enough to catch the oncoming wave as it speeds by. Skillful manipulation is required to keep the board just abreast of the crest of the wave, but, once mastered, the feat of standing up is accomplished with little or no trouble. The surfboards in use to-day are a great deal smaller and lighter than the type used by the ancient Hawaiians. Until recent years it was the custom to ride the waves with the board perpendicular to the crest, that is, coming straight in on the wave, but then it was found that greater speed could be acquired by sliding along the crest one way or the other. It is a beautiful sight to see a bronzed rider, standing upright on his board, dash toward the shore at terrific speed and without the slightest effort change the direction of his inward path from one side to the other. And then there are those who are able to master the feat with a companion perched high upon their shoulders. Others come sliding gracefully up to the beach standing upon their heads, and maybe right alongside of them is some one racing toward land and going through the motions of a hula. It does look so simple!

Grief often comes to the best of them, however, as some day you will see. The great surf off Waikiki is called Holehuawehe, now often referred to as the 'Queen Surf' because it rolled toward the beach home of the late Queen Liliuokalani. When the surf is exceptionally fine, dozens of skilled riders may be seen making their way out to where the waves form. As we have seen, three or more waves are allowed to pass, and then at the approach of the right one they all paddle furiously with hands and feet. Some catch the wave, stand up, and shoot majestically toward the beach. Others, a little too slow, are left astride their boards to wait for the next, while a few have been imperiled by letting go of their boards, which usually nose-dive and, strik-

ing bottom, leap clear out of the water with terrific force. It is thrilling to watch, but a thousand times more so to be out there.

Riding the surf in outrigger canoes does not call for quite as much individual boldness, but it is more exciting than surfboarding because more are able to do it at the same time. Some of the canoes are forty feet in length with a capacity of from ten to twelve. Long and narrow, they are steadied on the left by outriggers, which are two curved timbers called the *iaku*, their outer side being fastened to the long horizontal float of wiliwili, known as the *ama*. There is one beautiful canoe in the outrigger sheds that is over a hundred years old. Most of the hulls are painted a dead black with a royal-yellow inch rail, giving an appearance of savage warlikeness which makes us think how wonderfully impressive the landing of the Peleleu Fleet must have been.

The canoes that we see at the beach are much smaller than the ones used by the ancient Hawaiians in their wanderings about the group. From the fact that canoes are carved from the trunk of a single koa tree it is remarkable to think that some of these boats were over seventy feet long and about three feet wide and deep and could carry sixty or seventy warriors. The early Polynesians often made double canoes by lashing two together and decking over the space between them.

In their journeys covering hundreds of miles these hardy people depended upon their knowledge of the food of the sea at all seasons for their existence. They were guided over the vast expanse of water by a crude but working knowledge of astronomy and were inspired by traditions of mysterious lands far beyond the horizon. It is true, however, that we hear only about those who landed upon the shores of Hawaii, and nothing is ever said about the hun-

dreds who perished in a bold attempt to span the two thousand miles of the South Seas.

Surf-riding in a canoe embodies the same principles as that of surfboarding, the steerer directing the crew when to paddle and when not to. The most thrilling seat in a canoe is right at the bow, for in going out it seems as if you were about to be plunged straight through the middle of an incoming wave, and when riding the surf toward shore the canoe tips forward, and besides being thoroughly splashed you expect at any moment to be driven straight to the bottom in a most spectacular nose-dive.

Those who wish to learn the art of surfboard-riding have every opportunity here at Waikiki. Boards and canoes can be rented at the Moana Bathhouse and from the Outrigger Club, and under the able direction of the 'beach boys' it is not long before you are having the thrill of a lifetime.

Years ago, before the Waikiki Canal was dredged to drain the swamps, the stream from the mountains used to empty into the ocean between the Outrigger Club and the Moana Hotel. After heavy rains the water would rush with some speed to meet the surf, and boys used to take their surfboards and ride them for several hundred feet down the stream and out into the ocean.

The beautiful hau tree at the Outrigger Club has often been the inspiration of artists, and many have attempted to place it on canvas. Some day watch it intently for several minutes and notice how the sunlight and shadows dance about in its foliage. Diamond Head is also deceptive, changing in shape and outline according to the fancies of sun and clouds. Diamond Head received its name from the fact that many years ago visiting sailors discovered small calcite crystals on its slopes and thought them to be diamonds. As we sit on the beach, it is quite probable that we shall see a small depression on the ledge of the crater and

very near the peak. It is said that at one time this was the setting for a gorgeous diamond which was snatched away by an angry god.

The cosmopolitan gathering on the beach at Waikiki has not a match anywhere in the world. People of every nationality and color flock to enjoy the wonders of this earthly paradise. The Islands lie at the northern edge of the Torrid Zone in about the same latitude as Cuba, but the climate is semi-tropical rather than tropical and is several degrees cooler than any other country in the same belt. This is caused by the northeast ocean currents and by the trade winds. The trades blow steadily for fully nine months of the year, and during the remaining three even Hawaii has its bad spells of southwest storms known as *kona*, or southerly weather. But, taken all in all, the temperature excels for its equableness, averaging about 73°, rarely rising above 86° or falling below 60°. However, it does get hot, it does get cold, and it does rain more than mere 'liquid sunshine.'

The charms of Waikiki do not end with the setting sun, but, in many instances, they just begin. Waikiki by moonlight is something that must be experienced and not read about. The golden glow of a tropical moon, silhouetting the bathers enjoying the softly languorous night, the faint strumming of ukuleles and guitars in the hands of expert players, accompanied by the falsetto and slurring voices of native singers, all help to make the beach a sentiment and not a locality.

The Sunday evening concerts at the Moana Hotel must not be missed for anything. The beautiful setting of courtyard and banyan tree, through the branches of which the tropical moon shines to illuminate faintly the musicians, is something that will long remain as one of your most cherished memories.

Less classical, not quite so finished, yet vastly more entertaining are the 'beach boys' who play on the Moana Pier. Their performance is entirely impromptu and, according to their feelings, waxes eloquent with music and song. Frequently one or another will rise and in the soft moonlight present a hula with grace and ease the like of which you have never seen.

Some evening when you are in the right mood wander out on to the pier and lose yourself in your dreams. Maybe the Southern Cross will make its appearance low down on the horizon, tilted slightly on its left side and almost directly opposite the end of the pier. And if you are lucky the very rare 'lunar rainbow' may grace the skies with its beauty.

It is a curious fact that nearly all the Hawaiian musical instruments were used to mark the crude intervals of time in their chanted songs and in the performance of the hula. Among the commonest ones in use was the gourd instrument which was dropped on the padded floor and beaten with the palm of the hand, producing varying sounds to agree with the feeling of the song. The nose flute was frequently used in the hula and required great skill in its manipulation. It was made from a long single joint of bamboo and had three finger-holes by means of which the sound could be varied. Another instrument popular among the natives was made on the principle of a jew's-harp. A piece of bamboo eighteen or twenty inches long, slightly bent so as to hold taut the three strings of ohua fiber, was held in the teeth so that the mouth served as a resonator for the tones produced by striking the strings. The ukulele originally came from Portugal, but so long ago that it might as well be considered a native instrument, and it plays a prominent part at every Hawaiian gathering. It is interesting to know that the word ukulele in Hawaiian means

'jumping louse' and was early applied to the tormenting flea which was among the early arrivals to the Islands.

The hula was a sacred dance in ancient times. It was a form of amusement most commonly indulged in, and all of every age and rank took part. It was more of a religious performance than a dance, and the movements used were for the purpose of developing the ideas expressed by the song which the gestures accompanied. There were many forms of the hula and some of them were extremely sensual. These, unfortunately, have been used to create an erroneous and distorted impression of the Hawaiian race. There was rhythm in the movements of the dancers, who were usually accompanied by a weird, monotonous chant narrating the glories of a chief in battle, sung to the beating of gourds and drums. The art of chanting is fast disappearing, there being but a handful left who retain the accomplishment.

There is a great deal more about Waikiki that we shall run across later on in our wanderings, but now let's go swimming and perhaps take a try at that cavorting wooden plank. And, by the way, there is no reason for us to dress for luncheon, as the Royal Hawaiian has recently instituted a beach and lanai service for bathers which is most convenient. But above all things keep away from the bridge hounds — who might as well stay at home — and spend as much time as possible out of doors.

The visitor to Honolulu need not forego all his favorite sports, in favor of those of the beach. Horseback riding, hiking, mountain-climbing, motoring, fishing, tennis, and golf are at your beck and call. The Oahu Country Club and the New Waialae Club have eighteen-hole courses that are both beautiful and interesting to play over, and rival the most famous on the 'mainland.'

CHAPTER V

KALAKAUA AVENUE — KAPIOLANI PARK — DIAMOND HEAD — BLACK POINT — KAHALA —WAIALAE GOLF CLUB — KOKO HEAD —KAIMUKI — MANOA VALLEY — WAIOLI TEA-ROOM

You will probably be unable to tear yourself away from the beach during the morning, but we'll plan to start on our expedition not later than half-past two. From then on is the best part of the day for driving, and we will return in time for a short rest before dinner. And if to-night there should be a full moon, we surely must be in shape for a stroll out on to the Moana Pier to listen bewitched to the 'beach boys' and their music.

This section of Waikiki, now covered with hotels, houses, and cafés, used to be dotted with the beach houses of royalty and their friends, a haven of retreat from the oppressive heat of the 'town' or from the rains in the valleys. They all came with relatives, friends, and visitors to enjoy the cool breezes of Waikiki and the refreshing waters of the surf.

Years and years ago when the beach at Waikiki was truly a wonder of the world, the famous old Seaside Hotel was the place of rendezvous. Situated on ground now occupied by the Royal Hawaiian, its accommodations were mostly of canvas with here and there a weather-beaten old palm cottage used during the monarchy as some royal retreat. Here it was that Kamehameha V, Prince Lot, had his beach house made of pandanus leaves and lama wood. In old days this wood was sacred to the construction of temples

and idols, and as a mark of dignity the house was called 'Lama House.'

The cottages were built fairly into the sea, there being but a slight width of grass and glorious beach separating them from the water. Those were the days when one literally and figuratively jumped from one's bed into the surf and then basked in the morning sun for a few minutes before breakfast. These tropical castles-by-the-sea were eventually replaced by more modern and convenient wooden cottages, which were built farther back from the beach.

About on the spot now covered by the dining-room of the Royal Hawaiian used to be the main building of the Seaside. It was a large frame house extending half over the water and with a spacious lanai. The kitchen, bar, private dining-room, and reception hall, gorgeously decorated with Chinese carvings, were in a rambling one-storied house adjoining the main building. Between its circular lanai and the water grew two large hau trees about the bases of which were round wooden platforms where drinks were served.

The Seaside was always gay and festive on dance nights, when many dinner-parties were given. The arrival of a United States Army Transport was the signal for much entertainment, and every one attended the Aloha Dance, then called the 'Transport Night Dance,' at the Seaside. The lanai would be cleared of dining-tables and the floor prepared for the dancers. Tables and chairs would be placed out on the grass, where the dancers could rest and sip their drinks between numbers. Many colored Chinese lanterns would be hung on the lanai and out among the trees, casting forth a subtle and flickering light. The music was the soft strum of guitars and ukuleles, in the hands of Honolulu's best Hawaiian musicians. And such music! An Hawaiian simply

must give vent to his feelings, and their mellow, slurring voices singing a favorite hula would lift the dancers to their feet and carry them to lands of dreams.

But the Seaside's days were numbered, for two years ago the cottages were moved across the avenue to make room for the new Royal Hawaiian and the old frame building was destroyed. To-day, in its new form, it is a very popular and comfortable beach hostelry, having a most convenient adjoining café, not only for its guests, but for transients as well.

Near where the tennis-courts are now used to be the home of King Lunalilo. Upon his death in 1874 the estate passed to Queen Emma, who spent a great part of her declining years near the waters of Waikiki.

The world-renowned Moana Hotel — by the sea — is the center of most of Honolulu's social activity. Its hospitable and friendly atmosphere draws visitors to its portals year after year. It is on the beach at Waikiki and one has the feeling that it is simply a large beach-house where formality is in just the right proportion. Of course there exists that cosmopolitanism about it, especially on Saturday nights, which is so typical of the tropics, but remember that is just where we are. On such nights the courtyard is packed with people sitting at tables arranged under the spreading branches of the banyan tree. The L-shaped lanai is an ocean of pleasure-seeking dancers swaying to the rhythm of an Hawaiian orchestra. You may come here some Saturday just to sit and sip, but before you know it up the steps you will go to join the motley throng.

Years ago before the Moana was built there used to be a bathhouse nestled among the hau trees, and called 'Long Branch.' It was not a hotel nor a boarding-house nor a restaurant, but simply a bathhouse. In those days it was something of an undertaking to drive by horse and carriage

from Honolulu to the beach at Waikiki, and Long Branch was usually the destination.

Opposite the Moana and between Kalakaua Avenue and the canal, is where Mr. and Mrs. Archibald Cleghorn had their wonderful estate. Mr. Cleghorn, a Scot, came to the Islands in the early fifties, having shipped as a boy on an English sailing-vessel. He landed and remained, and soon found favor in the eyes of a beautiful chiefess. Through his consul and his own ability he was raised to a position of dignity in the community, and, as in all such cases, the result was inevitable. He married the Princess Miriam Likelike, sister of Princess Liliuokalani, and was made Governor of Oahu when his sister-in-law became Queen. Their beach house was called 'Ainahau,' meaning 'cool place,' and it was set quite a way back from the avenue. During the reign of King Kalakaua it was the rendezvous for the society of royalty, citizens, and foreign naval officers.

The Cleghorns had a beautiful daughter, Princess Victoria Kaiulani. Upon the death of Kalakaua at the Palace Hotel in San Francisco, his sister Liliuokalani was proclaimed the successor, and the little Princess Kaiulani was appointed heir apparent. In 1889 the Princess went to England to finish her education and prepare herself for the arduous task of the future, and she remained abroad eight years. Two years after her return to her native land she died at the early age of twenty-four.

The Cleghorn gardens were famous for the beauty and variety of their flowers. Upon the death of his daughter, Mr. Cleghorn strove to preserve and beautify each little nook and corner where Kaiulani had so loved to sit and read, sew, or entertain. The grounds were a fairyland of shaded walks, arbors, and lily ponds. There were vegetable gardens and nurseries where Mr. Cleghorn raised sixteen varieties of hibiscus. Then there was 'Kaiulani's Banyan,'

where she would often hide in the top branches and make her father look in vain for her. Here and there on the estate were old grass huts used years before as 'beach houses.' In one of these Robert Louis Stevenson spent much of his time writing and thinking, probably often interrupted by the little Princess. Stevenson was a great friend of King Kalakaua, and together they spent many pleasant days with the Cleghorns.

Ainahau with its gardens was the most beautiful spot in Honolulu, but like most beautiful things it could not last forever. When Mr. Cleghorn died, there was no one to shoulder the responsibility of such a huge estate, and in 1917 the Waikiki house of Princess Likelike and her daughter was sold and cut up into building-lots.

But for us the gardens are still there, so let us turn off Kalakaua on to Kaiulani and pretend that we are driving along the palm-fringed driveway to the old Cleghorn mansion. All this land from here to the canal, some several hundred yards, and along Kalakaua past the Waikiki Tavern was called Ainahau. The roads that have been cut through the property keep alive with their names the memories of old days.

Between the Cleghorn house and the canal was the mansion of Prince Cupid, Jonah Kuhio Kalanianaole, a great favorite of the people. He had been created a Prince of the Crown by King Kalakaua and was known as the 'Citizen Prince of Hawaii.' Prince Kuhio served Hawaii in the Congress at Washington from 1902 to his death twenty years later. At one time Prince Kuhio offered his home and spacious grounds to the Territory to be reserved as a park for his people, but on account of the expense involved in the upkeep the offer was rejected. And, as fate would have it, when a moving-picture outfit was taking shots in the house, the film caught fire and the mansion burned to the ground.

A very short way beyond the Moana Hotel is the old beach house of Queen Liliuokalani. She owned a great deal of property on both sides of Kalakaua Avenue, which made this district more or less a family affair. The residence is now occupied by Princess Kawananakoa, whose son David would be king if the Islands were still a monarchy.

On the sea side of the avenue, just past Liliuokalani's house, is the Waikiki Tavern. It is the most cosmopolitan restaurant in Honolulu, and it is certainly true that one sees more acquaintances there than at any other spot in the Islands. The place has a certain attraction that makes you want to return, no matter how exasperated and disgusted or pleased you are with the casual service. The large lanais are used for dining, and for some unknown reason it is invariably cool. From the lanai nearest the water, the view of the surf and the riders is most satisfying. The angle seems to be just right, and some afternoon about four-thirty you must stop in for tea and see if you can silhouette the canoes and swimmers against the glow of a setting sun.

The Tavern, formerly known as 'Heinie's,' is and was a most inviting *café de danse* with everything to make it a great success. On Saturday nights from all over town remnants of parties would drift in to finish the evening with more wine and song. There never was a time when some sort of a musical instrument was not at hand for him who could play it, and from impromptu music and song it was but a step to the modern hula on the top of a table. And of course things were thrown about and broken so much that Heinie had a rule that plates were so much a dozen — cash. It became a pastime of the 'wee, small hours' to buy your dozen and enter into the competition of skipping them over the water as you would a flat stone. Any Sunday, bright and early, be-trunked Oriental waiters could be seen diving for the plates to be placed again 'on sale' the following week.

And even to-day the ghost of yesterday occasionally stirs things up as of yore — the ukulele, the guitar, the hula, and the spirits are all there.

A short way past the Tavern is the beginning of a stone wall protecting Kalakaua Avenue from the sea. Almost any moonlit night calls forth the native musicians, who, atop the wall, sing to their hearts' content, accompanied by the strains of the guitar, ukulele, and steel. These boys are known as the 'stonewall gang' in contrast to the 'beach boys' of Waikiki. The latter rule the beach, and woe betide any stonewaller who trespasses with his wares.

At the other end of the breakwater is a small hotel called Ocean View Inn. Just why it is so named is hard to say, but I like to think of this villa as the 'Reef and Palm' where John Quincy Winterslip used to call on Carlota Maria Egan in Biggers's 'House Without a Key.' I have searched high and low, and this place seems to fit into the picture better than any.

Kapiolani Park, the largest in the city, is on both sides of the Avenue. It was named in honor of Queen Kapiolani, the consort of King Kalakaua and the granddaughter of the last independent King of Kauai. In years gone by the race-track in the Park was in frequent use, for horse-racing was a sport beloved by the Hawaiians. Prince Cupid maintained a fine stable and, with his horses matched against those of wealthy sugar-planters and ranchers, the races were of the finest. Mr. John Cummins, a Hawaiian, of mixed blood, had an estate at Waimanalo where he raised horses, many of which came from the stables of Lorillard, the 'Old Gold' tobacco king, and from Leland Stanford, of California. These and those of the Prince, matched against the horses of the famous Colonel Samuel Parker, of Hawaii, must have given the natives all the excitement they could stand.

Shortly after the annexation of Hawaii to the United States our Government went to war with Spain. It was necessary to establish rest camps at Honolulu for troops *en route* to the Philippine Islands, and Kapiolani Park was selected for such a site. Here Camp McKinley sprang into existence, and though it was never intended to be more than a temporary military emergency, it was the home of our overseas forces for many years. In 1907 the first permanent post was built at Fort Shafter, and the others followed in due time.

Kapiolani Park has often been the site of huge luaus with their accompanying merriment. On one such occasion a party was given by the Mayor of the city for visiting Senators and Congressmen. Some fifteen hundred people attended the luau and heard 'Uncle Joe' Cannon win the prize by making one of the shortest speeches of his long career.

Often on Sunday afternoons the famous Royal Hawaiian Band plays in the new bandstand at Kapiolani Park. The mention of this group of musicians always calls to mind the renowned director of former days. Captain Henri Berger arrived from Germany in 1872 for the express purpose of developing a band for royal entertainment. His fame was world-wide. In 1914 his seventieth birthday was celebrated by a special concert attended by high officials, at which the Captain was presented with a gold badge in honor of his forty-two years of service as leader of the Royal Band. The famous director is still quite active in the musical world, spending a great deal of time at the Boys' Industrial School on the windward side of the island.

The Aquarium and Biological Laboratory are under the control and supervision of the University of Hawaii. Although small and none too impressive-looking, this aquarium offers us as fine an opportunity as anywhere in

the world to inspect close at hand the inhabitants of the sea. It is just off the avenue, surrounded by trees and near the water's edge. The inside of this grotto, built of quarried lava, is one of the coolest spots that we shall find. Being absolutely comfortable, we are able to enjoy to the utmost the incredible colors and forms in the tanks before us. It is the most complete collection ever secured from tropical waters.

A little way ahead and on the left of Kalakaua Avenue is a tall bronze fountain, one of the most striking objects in the Park. It was given to the community by the Japanese residents to commemorate the ascension to the throne of the 123d Emperor of Japan. The bronze was moulded in Japan and erected here in 1917.

Late one Sunday afternoon, upon returning to Waikiki from Diamond Head, E. W. and I noticed, near the fountain, a large crowd of Japanese men, women, and children clustered together in a circle and intently watching something. We stopped the car and at once became most welcome uninvited guests. In the center of the spectators were two superb physical specimens trying with every ounce of their strength to outdo each other in the manly art of Japanese wrestling. One wore a red loincloth, and the other a blue one. No sooner had we shown an apparent interest in the sport than a 'mama-san' with an infant astride her back volunteered most valuable information. It had been an all-day picnic, and as a fitting climax the champion wrestler in the party, the one with the red, had challenged all comers to a fall. Upon our arrival he had a slightly worried look, but his greater experience was too much for his good-natured opponent, and with a stiffening of his muscles and a gigantic heave he placed Mr. Blue none too gently on his head. Then and only then did the crowd show any outward signs of enthusiasm, and even at the

victory there were but few words of praise, accompanied by a spontaneous round of hand-clapping. How utterly differently the Japanese react to emotional excitement! No jeering, no 'razzing,' just an occasional word of encouragement and praise and then the clapping. Baseball has swept Japan by storm, and foreigners who have witnessed games in the Orient have compared them to a tragic drama. Intense interest, tremendous inward emotion, and then the final sign of approval. Wouldn't an uninitiated Oriental have a wonderful time at one of our big league games?

One of the most noteworthy facts of a Japanese outing is the thoroughness with which the grounds are cleared of all signs of a picnic. Not a scrap of paper, not a crumb remains as mute evidence of a glorious day. The efficiency of these people has been so marked in their use of the Park that it has often been the occasion of much favorable comment by adjoining residents.

Besides entering the World War by giving liberally to all calls for funds during the Liberty Loan campaign, Hawaii was more than generous with her sons. As a tribute to her war heroes the Territory built a War Memorial Natatorium by subscription, a magnificent structure costing nearly $250,000. It is an outdoor salt-water pool, forty by one hundred and ten yards, built into the sea a short way past the Aquarium, and it has concrete bleachers capable of seating about six thousand people. Completed last year in time for the international meet of swimmers held in August, it was immediately recognized as the finest outdoor pool in the world. After a dedicatory address by Governor Farrington, Duke Kahanamoku, of Olympic fame, who, after several years' absence, had returned for the occasion, officially opened the natatorium with an exhibition swim. Hawaii's ex-champion swimmer

still has form and plenty of speed, and his dash across the pool brought many an old kamaaina to his feet with shouts of joy. Many world's records were broken during the three-day meet, and a new local champion was recognized. Clarence (Buster) Crabbe, of the Outrigger Canoe Club, covered himself with honor and paved his way for the next Olympics. If you are ever at the games, keep a lookout for Buster and greet him with a good, hearty 'Aloha.'

A very few hundred yards along the beach is the landing-place of the Commercial Pacific Cable connecting San Francisco and Honolulu. This notable event happened in December, 1902, and the first messages received were greetings from President Roosevelt and Mr. Clarence Mackay. Since then the cable has been stretched across the Pacific by way of Midway Island, Guam, and the Philippines.

As we drive along Kalakaua Avenue, flanked by tall ironwoods, we can obtain occasional glimpses of 'La Pietra,' the beautiful pink stucco house of Mr. Walter F. Dillingham. Situated on the leeward slope of Diamond Head, it commands a marvelous view of Waikiki, Honolulu, and away beyond to Barber's Point. Occasionally the grounds and gardens are thrown open to the public for some unusual entertainment, such as an exhibition of Samoan dancing by a South Sea troupe. Be sure to take advantage of any such opportunity.

The public tennis-courts and the Hawaii Polo and Racing Club are very much in evidence to our left. Tennis is a favorite sport in the Islands, and every year matches are held for the Island Championship. The quick and light-footed Japanese have proved most adept on the court, and many Oriental wonders have been developed. Visitors are most welcome on the courts here and also on the club courts on Beretania and at the Moana Hotel.

The Polo Association is most active in its effort to place that game on a firm footing in the Islands. For several years annual tournaments have been held, with teams representing Oahu, Maui, and the United States Army competing. The Oahuans, under the able generalship of Mr. Dillingham and with the support of Mr. Jay Gould, who yearly returns for the games, have been the backbone of the sport. The Maui, or Baldwin, quartette is a fast-riding and hard-hitting aggregation. Captained by Mr. Frank Baldwin, who ably directs his three sons about the field, this team is exceptionally strong and always gives a fine account of itself. The team from the Army, trained and led by Major George S. Patton, was recruited from among the officers at Schofield Barracks. Owing to continual changes of personnel, the team fluctuates yearly in its efficiency, but the Major has incited that old fighting spirit which carries the team with a rush to the last gong.

We are now about to pass the end of the Waikiki street-car line and begin our wonderful drive along the cliffs of Diamond Head. In days of old the extinct crater was called 'Leahi,' and it was considered great sport to climb up its serrated steeps along a rugged and winding trail to the very ledge. To-day it is a part of the military reservation of Fort Ruger, one of the coast-defense batteries, and entrance is strictly prohibited.

The crater is an oval tuff-cone four thousand by three thousand feet in its diameters, with its longer one in the direction of the trade winds. Fifteen thousand years ago, when this crater was in action, the northeast trade winds carried the ejecta more to the southwest, or ocean side, and consequently the 'Makai' is higher than the 'Mauka' ledge. In the inside of the crater the walls slope gently to the center, where, years ago, was a small fresh-water lake which was frequented by wildfowl.

When we were nearing Honolulu on that never-to-be-forgotten morning of our arrival, remember how Diamond Head with its 761 feet in the air was a natural screen between us and what lay beyond. How excited and thrilled we were as that barrier was gradually pulled back and revealed to us the city of Honolulu, one of the most beautiful cities in the world, stretching for miles along the tropical sea up into the valleys and dotting the hillsides and nearly hidden beneath a canopy of waving green trees so large and dense that only the tallest buildings and spires could be seen above them!

Winding our way up the slopes of Diamond Head, we soon pass the Federal Lighthouse, the Saint of Mariners, and the place where, in days before the radio, the Diamond Head lookout kept a sharp watch for approaching vessels. At a signal from here the city bells rang and the populace hastened to celebrate another 'Steamer Day.' Hot on the trail is an Army searchlight station in a position to sweep the waters or the skies. At the top of the climb we will pull over to the edge of the cliff and stop. Far below us is the surf beating its heavenly tune on the coral reef, and you would think that, with so much water continually pounding against them, the little 'coral insects' would be washed high and dry. As we know, the reefs about Honolulu abound with sea food. This stretch along here is a favorite fishing-ground for the Hawaiians and kamaaina Orientals. Besides gathering seaweed and other sea-food of the reef, the fishermen with poles and nets are in hot pursuit of the elusive fish.

In the near distance is Black Point, or Kupikipikio, a newly developed residential section. Farther ahead are the Koko Head hills that first greeted us on our arrival. Beyond them is the Kaiwi Channel between Oahu and Molokai. In clear weather from our point of vantage on

Diamond Head we can see the islands of Molokai, Maui, and Lanai in the distance.

Sometime, upon the arrival or departure of a ship, come out here and watch it glide swiftly by, so close at times that it seems almost possible to reach out like Scylla and snatch an unwary passenger from off its deck. But of all things don't fail to view a tropical sunset from Diamond Head. Just the sunset alone turns everything upside down within you, and when that red-hot ball of fire, casting pink tints on the waves below, finally slips over the horizon and darkness rapidly sets in you will be very thankful that you are not alone.

Again on our way, we start down the other side of the rise and are soon skimming past Koalawai, a place of beautiful and expensive beach houses. From the main drive it is impossible to obtain any idea of the loveliness of some of these estates, and fortunate is he who has friends along here. Although the beach is far from perfect, being filled with coral, most of the large mansions have their private pools dug from the reef, and the swimming is excellent. Here on the slope of Diamond Head, between the road and the surf, is the home of Mr. Henry Bertelmann. Besides being a typical mansion of the Islands, it is of interest to us for an incident that occurred on its grounds many years ago. In our 'Bit of History' we found that Queen Liliuokalani was deposed on January 17, 1893, and a Provisional Government proclaimed with Sanford B. Dole as President. In July of the following year the Hawaiian Islands became a republic, and Mr. Dole still remained at the helm. During this reconstruction period Liliuokalani had been most active in her efforts to influence the United States Government in her favor, but, though at first successful in her demands, she was soon left by herself to fight a losing battle. The Queen, how-

ever, had many loyal supporters among her own people and among adventurous foreigners, and on January 6, 1895, a group of Hawaiians, led by Sam Nowlein and R. W. Wilcox, gathered at Diamond Head to overthrow the Government and restore the Queen. A force of Government agents and a citizens' guard surprised the revolutionists in the home of Mr. Bertelmann, and a brisk encounter followed in the dusk of early evening. During the clash Charles L. Carter, of the Government troops, was killed. To-day there is a monument to his memory in Moanalua Gardens, which we will see in a day or two. The insurrectionists fled and were hotly pursued into the hills of Kaimuki, where another clash took place at Moiliili, near the present Stadium. Retreating farther into Manoa Valley, the plotters were enabled by darkness to escape, but the government remained intact. Queen Liliuokalani was arrested and imprisoned in the Palace, and from then on she resigned herself to her fate.

After turning into Kahala we come to the entrance to Black Point, and if you are not in too great a hurry, a minute's run up the hill is very much worth while. Some of the houses are built right on the very edge of the water, and during a storm or heavy wind the spray has a way of entering by the front door. The lava formation is so great that the contractors have utilized the ready material to build foundations for the houses, and in one or two cases have built the entire house of it. Its rugged appearance is most attractive, and a great deal of the rock is being used for like purposes in other parts of Honolulu. Swimming-pools have been cut in the lava and coral rock above the level of the sea, which are filled and kept clean by the waves at high tide.

We are soon whizzing past the beach houses that we saw from Black Point, and in a short time we reach the end of

the Kahala road and turn sharply to the left — unless we want to enter the grounds of the Waialae Golf Club. Built by the Territorial Hotel Company, this club is under the direct control of the Royal Hawaiian Hotel. The eighteen-hole course is of the finest, and nowhere is golf played under a more ideal tropical setting. The clubhouse, surrounded by cocoanut palms and tropical shrubbery and with a spacious lanai facing the water, is most inviting to the tired player or the tea-thirsty visitor. Friday-evening dinner dances and Sunday-night Italian suppers are drawing cards for residents and malihinis alike. Sitting on the comfortable lanai and fanned by the cool breezes sweeping over Koko Head, one cannot help but wander into the days of yesterday. With the old Hawaiian flag waving majestically above us, we could very easily be spending delightful days with some member of royalty or, better still, enjoying the seclusion of our own earthly paradise.

Continuing on our way, we scout along the edge of the links and head straight for the Koolau Mountains. Emerging on to Waialae Road, the chief thoroughfare through Kaimuki, and keeping on into town, we swing to the right and border more of the golf-course *en route* to Koko Head. All along here are groves of cocoanut palms and papaia orchards, with frequent truck gardens and chicken ranches. At the end of a mile and a half we are passing through the Wailupe Municipal Camping Park and then the Naval Trans-Pacific Radio Receiving Station.

The Hind-Clarke Dairy, a short way ahead and to our left with a large sign over the entrance, is not to be passed unnoticed. The dairy is a model of its kind and well affords an opportunity to see dairying in its most scientific form. The cottage cheese on sale is, perhaps, the most delicious you have ever tasted. Take some to Tony Marta, maître d'hôtel of the Royal Hawaiian, and ask him to prepare it *à l'Italien*!

WAIALAE GOLF COURSE

KOKO HEAD

More cocoanut groves border the road as we wind our way along the foot of the hills. Soon Koko Head and Koko Crater loom up in front of us, and it is a good time to differentiate between the two. The Head is the one to the right projecting out into the sea. It is about six hundred and fifty feet high, and from its summit there is a wonderful view of Kahala, Diamond Head, and Kaimuki. To the left of Koko Head is the extinct crater, rising about twelve hundred feet above the sea. Our way leads right up between the two on as fine a road as the one we are on now. Farther to the left is Makapuu Head, where the famous lighthouse is situated.

Passing along the road bordered by Maunalua Bay and an ancient fish-pond and continuing straight ahead up the slope of Koko Head, we arrive at the end of the asphalt macadam road. All too eagerly we hustle up the footpath to the top and stand enraptured with the gorgeous view. Naturally our first impulse is to see what lies beyond the hill, and behold, across the twenty-three-mile Kaiwi Channel appears the fascinating coast of Molokai. And maybe far beyond and to the right we can see Maui and Lanai. But come back to Oahu and see what is at our very feet. At the base of Koko Head and perfectly sheltered on three sides is Hanauma Bay. One day quite a while ago, before ninety-nine hundredths stripping was permitted on the beach of Waikiki, I became obsessed with the idea of acquiring a coat of tan from the top of my head to the tip of my toes. Having heard of the privacy of this remote bay, it seemed to me to be an ideal place for my purpose. After enduring many jolts and bumps from none too good a road, my spirits were sent sky high by the absence of all human presence. Hurrying up the path that we have just been over, I simply had to start disrobing, and, with a tie in one hand and a shirt in the other, I gazed most expect-

antly over the ridge and down upon the largest native picnic I had ever seen! Disillusioned, furious, and reckless I Forded my way back to Waikiki and helped start the existing fashion of the day.

Turning back the ledger of time about one hundred and fifty years, we can recall the fate of Captain Cook in Kealakekua Bay and the hurried departure of his flagship Resolution and the accompanying ship Discovery. Sailing along the southern shores of Maui, Kahoolawe, and Lanai, they reached the Molokai–Oahu channel, and perhaps today, if we looked carefully, we might almost see the wake they left as they headed for the windward shore of Oahu.

For several years after this the tourist trade was rather slack, and then there was a boom in trading between the coast of western America and the markets of China. In 1785 a London company, known as the King George's Sound Company, fitted out an expedition and sent two ships, the King George under Captain Portlock and the Queen Charlotte under Captain Dixon, to carry furs to China and return with cargoes of tea. Running short of water and supplies, the ships had to touch at the Islands, first on Hawaii and then dropping anchor in, or just outside, Hanauma Bay. The next day they rounded Koko Head and again came to rest in Maunalua Bay between it and Diamond Head. Captain Portlock named the shelter King George's Bay in honor of his King. Koko Head was christened Point Dick in honor of Sir John Dick, first patron of the voyage, and Diamond Head was called Point Rose after George Rose, a prominent member of the British Government. In the trading that ensued between the English and the Hawaiians during these few days of rest, the natives received their first beads, which later became a coveted ornament.

The Koko Head group of craters were the last of the

unimportant tuff-cones to be formed, and that event took place about five thousand years ago. On the windward side of Koko Crater, and just far enough round the slope so that we cannot see it from our position above Hanauma Bay, is the famous old Blow Hole. This is a cave in the lava-flow formed by the washing-away of loose pieces of rock underlying the more solid outer crust and having an opening three or four feet in diameter at the top. The incoming waves sweep through the cave with terrific force and, seeking an escape, cast fountains of foam and spray out of the hole to a height of twenty or thirty feet. The sound of the air and water as it rushes through the various small crevices is far from reassuring, and with the trembling of the rocks beneath one's feet an approach to the edge of the Blow Hole is made in most gingerly fashion. There is a small stretch of beach near by, but the swimming is none too safe. For a picnic it is wonderful, and some day we'll go there.

Undoubtedly you noticed, upon our approach to Koko Head, a fork in the road but a few hundred feet back. Had we branched off to the left, we should have passed along none too good a dirt road to the out-of-date wireless station of R.C.A., the buildings of which are now used for the Lunalilo Home for Indigent Hawaiians. Thence we might have gone on to the Blow Hole, and after much turning, twisting, gasping, and swearing, scaled the steep slope of Makapuu Point to the home of the lighthouse-keeper. This is the very eastern tip of the island of Oahu, and in rough and stormy weather it receives the full force of the winds. The lighthouse, perched so perilously on the edge of the cliff, appears at times as though it were contemplating a dive into the churning waters hundreds of feet below — a tragic fate for one of the largest and most expensive lenses in the world.

The Lunalilo Home was established under the will of the 'Last of the Kamehamehas to rule.' King Lunalilo was Prince William until after the death of Kamehameha V, who failed to name a successor and placed the responsibility to do so on the shoulders of the legislature. Lunalilo claimed descent from Kamehameha I, and although High Chief David Kalakaua was much in evidence and refuted this, Prince William was the people's choice and was elected in 1873. His reign was short, and a year later the King made his last will. In this document he provided for the establishment of a Home for aged native Hawaiians which to-day stands as a fine memorial for the very popular Prince Bill. It was not, however, until 1881 that the corner-stone for the Home was laid, and at 1639 Piikoi Street many old friends and pals of King Lunalilo passed contentedly the declining years of their lives. Early in 1928 the inmates of the Home were moved to the better buildings with nicer surroundings at Koko Head.

Perhaps by the time some of you are wandering over this part of the Islands, the new road that now stops on the slope of Koko Head will be nearing completion. The plan is to pave a road over the ridge, passing along the sea side of Koko Crater and by the Blow Hole, then turning slightly inland up through the valley round by Makapuu Point and the Koolau Range, and eventually connecting with the Waimanalo road and the Nuuanu Pali. This will be a great feat of engineering, and when completed it will be one of the world's most spectacular drives, combining peaceful moments by the sea with hair-raising climbs along the precipice. The new road is to be called the 'Kalanianaole Highway.'

On our way back to the car we cannot help stopping to admire the tremendous stretch of coral reef extending the entire distance from Koko Head to Black Point. Although

the reef has made beautiful expanses of beach at some points of the island, it certainly has ruined many another otherwise glorious stretch.

Until the new road is completed, we must retrace our steps along Maunalua Bay and past the golf-links, and then, instead of turning to the left and going to Kahala, we keep on straight ahead up the hill and into Kaimuki. This ridge was at one time the scene of much volcanic activity from the two small basaltic craters of Muumai and Kaimuki. Until a very few years ago this locality was considered 'out in the wilds,' and land was begging to be purchased at a fraction of a cent a square foot. On account of the more invigorating climate of Kaimuki and the beautiful view obtained from the slopes, it was not long before a building boom was in full swing. To-day any sort of a home-site is worth fifty or sixty cents and some sites cost even one dollar a square foot. Figure it out: not so bad! Even though we missed out on that one, the heights back of Kaimuki offer to-day the same sort of an investment and one thousand per cent finer locations for homes.

The automobile was responsible for the rapid growth of Kaimuki, which to-day is practically a district independent of Honolulu. The Oriental atmosphere, both in shops and people, is most pronounced in this section. One balmy afternoon E. W. and I hailed a street-car in front of the Moana Hotel and rode to the terminus at Fort Shafter, then to the opposite end of the line at Kaimuki and home. It was an afternoon well spent in contrasts. At Waikiki the car had a flavor of the beach, with tanned Dianas and bronzed Apollos exposing much besides the bathing-suit and with just enough superfluous wraps to evade the law. Little by little the car took on a more 'mainland' appearance, and by the time we reached the downtown part of Honolulu it was just plain street-car. But on the way to

Fort Shafter and again in Kaimuki it was almost like entering another country. The peace and quiet of the hills and the ever-increasing fragrance of the flowers and trees make one oblivious of the gradual change in traveling companions. Again becoming conscious of our more immediate surroundings, we found that in front of us, behind us, and all around us were Orientals and Hawaiians. Most of the Japanese were in twos and threes, many dressed in their native costumes and all chattering and laughing and tending their little doll-like babies as though they hadn't a care in the world. And they probably hadn't. Neither had the Hawaiians, but their dignified bearing, their kind and genteel expressions, and their genuine and wholesome smiles commanded immediate respect. Yet from behind this mask of contentment there very often appears a wistful, faraway expression that they simply cannot hide. There never is the slightest resentment mixed in with it, but young and old, and especially the old, cannot forget their dream islands of yesterday.

The drive through Kaimuki is freshening to our memories, for on all sides are evidences of Hawaii's historic past. There are public schools named after Queen Liliuokalani and Prince 'Cupid' Kuhio. The struggles and tribulations of the Catholic missionary, Father Bachelot, have been well rewarded by the establishing of a Convent of Sisters of the Sacred Heart and by the new white-stucco, red-tiled Saint Louis College on the hillside.

Wilhelmina Rise, the stout ridge between the Palolo and Waialae Valleys, is a marvelous vantage-point from which to view the southern shore of the island. Kahala, the very inside of Diamond Head, Waikiki basking indolently beneath a tropic sun and beckoning us to hurry back, Honolulu in the near distance, and, beyond, the scenes of a future day's exploration are spread out far below.

Kapahula Road leads back to Waikiki by way of the Territorial Fair Grounds, Kapiolani Park, and Kalakaua Avenue, but unless you are especially anxious for a dip, let's relax and watch our drama unroll as we mount into the beautiful and romantic valley of Manoa. Before us we can picture Sam Nowlein and R. W. Wilcox fleeing from the Government forces after being defeated at Diamond Head. Near the little village of Moiliili, and about where the Athletic Stadium is now, the revolutionists made their last unsuccessful stand before retreating into Manoa Valley, where most of them eluded the pursuers on account of darkness.

Central Union Church, with its landmark of a spire, the Italian villa of Mr. J. M. Dowsett, the old three-story MacDonald Hotel, set well back from the road and nearly hidden by tropical palms and foliage, and Wilder Avenue, the most beautiful of Honolulu's poinciana-bordered streets, are conspicuous in the approach to the valley.

Crossing Wilder, we are well on our way up Manoa Valley, but must pause for a moment and go back a hundred years or more to the days when the only means of entering the Valley of Sunshine and Tears was by a narrow, rugged footpath. Before the coming of the foreigner, Hawaiians by the thousands dwelt among the fertile fields at the mouth of the valley. Their crops always receiving enough rainfall, the natives had nothing to worry about and could lead their contented lives with little or no thought of to-morrow. So far had the fame of Manoa spread throughout the Islands that Kamehameha was well aware of its fertility before leaving Hawaii on his conquest of Oahu. No sooner had he established camp at Waikiki than he immediately set out to the valley with the idea of obtaining an uninterrupted food-supply for his army. Not satisfied with what he found on hand, he at once established taro

fields and planted potatoes on Ualakaa — now Round Top — and there prepared his plan of attack. This all happened in 1795.

It is rather odd that Manoa should have held out a welcoming hand, not only to the Conqueror, but in later years to his wife as well. For here it was at Kapuka-o-maomao, the green gateway to the valley, that Kaahumanu quietly passed the declining years of her life. The famous queen and consort was born at Kauiki, on East Maui, daughter of Keeaumoku, the great chief and general of Kamehameha, and Namahana, the ex-Queen of Maui. Kaahumanu later became the wife of the Conqueror and served him so well and faithfully that she was invested with almost unlimited powers by her husband. As we remember, Kamehameha died in 1819, the year before the missionaries arrived, and the queen mother took the reins of government unto herself. She influenced Liholiho, Kamehameha II, to break the ancient tabu by eating with the women, and caused the old idols to be burned at Kailua, Hawaii. Although instrumental in the overthrow of the ancient religious order, Kaahumanu did not become a convert to Christianity until 1825. Then she entered into it with heart and soul. Having previously married Kaumualii, the King of Kauai, she was then living on Oahu. She became a most sincere evangelist and insisted upon touring the Islands with the Reverend Hiram Bingham in an effort to carry the new religion to her people.

The conversion of Kaahumanu had more to do with the rapid strides of Christianity in the Islands than any dozen other things. The scales suddenly fell from the eyes of the people, and they quickly sought to follow her example. Their beloved queen, the only real sweetheart of Kamehameha, had sponsored the religion of Christ, so why shouldn't they? Thus they reasoned, and the missionaries

soon found that their work lay along much smoother paths. In later years the descendants of these pioneer missionaries commemorated the great work of Kaahumanu in assisting in the conversion of the Hawaiian people by placing a tablet to her honor in Kawaiahao Church in Honolulu. When we visit Queen Emma's home in Nuuanu Valley, don't forget to ask to be shown the large picture of Kaahumanu. When you stand before her, see if you do not feel the force of her commanding presence and strong will and then realize that, away back in 1832, she died somewhere near where we now are.

Closely associated with Kaahumanu in her desire to better the condition of her people was Governor Boki of Oahu. And one never thinks of Boki and his wife Liliha without at once picturing the beautiful site of Punahou College, the gift of the Governor to Mr. Bingham. It came about in this way.

Upon the arrival of the missionaries in Honolulu from Kailua, Hawaii, Boki was in another part of the island enjoying the pleasures of wine, women, and song. He lost no time, however, in hastening to meet the foreigners and a few months later surprised the missionaries, as well as himself, by expressing a wish to understand the Bible. Mr. Bingham gave him daily instruction, and a great friendship developed between them. Nine years later, in 1829, Boki gave to his beloved teacher the land of Punahou. This generous gift included Rocky Hill and stretched from the summit of Round Top in the mountain-range behind to what is now King Street. The Governor was most philanthropic in his extravagance, but well he might be, because the land he gave away belonged entirely to Liliha, his wife. She was no business woman, however, and probably loved her husband dearly, and that combination is often disastrous to lands, titles, or jewels.

Boki had an active and restless spirit, and his good behavior of the last few years might have incited a desire for a little freedom. Anyway, shortly after his magnanimous act for the welfare of mankind, he set sail with two vessels to the South Seas in quest of the much-valued sandalwood. Only one of the ships returned, and with absolutely no news of the whereabouts of Boki. He never again set foot on his native soil, and to-day his fate is still a mystery.

As one thing leads to another and as all children must have fathers, so did Boki's beautiful wife, Liliha. Her father, Hoapili, was a high chief in the kingdom and a cousin of Kaahumanu, and like the Queen was a strong supporter of the Christian religion. Hoapili's second wife was one of the widows of Kamehameha I, and to them came the honor of being the first Hawaiian couple to be married by the missionaries. After the ceremony, which took place in 1823, the couple called themselves Hoapili-kane and Hoapili-wahine, or the Hawaiian equivalent of Mr. and Mrs. Hoapili. As you have already discovered, *kane* means man and *wahine*, woman.

Upon the great acres at Punahou that Boki and Liliha had given to the American Board of Missions, through Mr. Bingham, was founded in 1841 the institution of Punahou Academy, later termed Oahu College. The missionaries felt the need of a first-class school where their children and those of other nationalities might receive a liberal education. This would do away with the necessity of sending the youngsters to far-distant countries at great expense and with the probability of losing for good a considerable number of Hawaiian-born Americans. Although the school was primarily for the children of foreigners, it has always welcomed students from the native population and consequently numbers among its graduates many illustrious names of pure-born Hawaiians.

ROYAL PALMS AT PUNAHOU COLLEGE

The reputation of Punahou spread far and wide, and children from many out-of-the-way places were sent to its portals. During the hectic days of '49, California mothers and fathers readily sent their children to school across the two thousand miles of Pacific rather than have them return over that treacherous trail to the east. Graduates of Punahou, which now embraces two years of college work, have gone to mainland universities to polish off their education, have won their degrees, and have forged ahead in the industry and science of the world. Many illustrious names of men and women are on its rolls, and, picking at random, we find the name of Hiram Bingham III, the grandson of the Reverend Hiram Bingham. During the war Mr. Bingham served overseas as a Colonel in our Air Corps. He was later sent to Washington as Senator from Connecticut and in this office has done much to aid the progress and prosperity of Hawaii.[1]

The College and its grounds are well worth a visit. The approach is along a drive of gorgeous royal palms leading up to one of the coolest and most tropical estates in the Islands. With the modern up-to-date buildings and equipment and with the very competent staff, the one thousand or more pupils have every advantage for learning that could be given them. The most characteristic building on the campus is Bishop Memorial Hall, the center of activity of the school, which was made possible by the generosity of Charles R. Bishop, endower of the Bishop Museum.

We are always looking about for old historic landmarks, so must not fail to inquire for the site of the humble cottage of the school's founder, where to-day stands a rock in which a plate has been set to the memory of the Reverend Hiram Bingham. But all this would not have been pos-

[1] Senator Hiram Bingham is now president of the National Aëronautic Association.

sible at the time, had not Boki and Liliha given the grounds for that purpose. It has already been suggested that a fitting memorial to them should by all means be placed in the most conspicuous spot on the campus. When you are here, look about and see if you can find it. There have been twelve presidents of the institution, the first being the Reverend Samuel Dole, father of the Honorable S. B. Dole, and the present one, Arthur A. Hauck.

Opposite the College is the Pleasanton Hotel, a very comfortable home for those who want peace and quiet. Formerly an old residence, it is surrounded by large and beautiful grounds making a most inviting tropical setting. It is conveniently situated to city and beach and is an ideal place for the business man of moderate means. And, by the way, a most attractive tea-room has just recently been opened in the grounds.

As we climb into the valley, if it is early in the year, keep a sharp lookout at the side of the road for the small light-pink flowers of the gliricidia. The flora of Manoa Valley is beautiful and offers to the lover of flowers an opportunity of seeing many varieties. Just below the border of gliricidia and in the College grounds is Alexander Field, where many of the inter-scholastic athletic meets are held. It was the boys of Punahou College who were the first to play baseball in the Islands. One of the missionaries from Boston introduced the game sometime in the forties, and the boys at Punahou immediately took it up and were responsible in a large measure for its present popularity. The bleachers of the swimming-pool can also be seen, and if any aquatic sports are in vogue during your visit, you must be sure to attend and breathe some of the real atmosphere of Hawaii.

At the top of Manoa Hill and to our right is famous old Rocky Hill. It is the College sentinel and will remain undisturbed throughout the coming years.

Manoa Road soon divides into two parts, with East Manoa bearing off to the right. But we keep on straight ahead and through the beautiful residential section of the valley for about a mile. As we spin along, we have plenty of time to recall some of the old valley legends that we have read, and I wonder if you have ever encountered this one told by Albert P. Taylor in 'Under Hawaiian Skies':

Many ages ago there lived in this valley a maiden named Kahala-o-puna, who was the most beautiful creature upon the Islands. She was named after the fragrant pandanus flower, the hala, which grows so luxuriantly in Puna, Hawaii, and is the most noted in the group, therefore her name, 'Ka-hala-o-puna.' When she was but a babe, the high priest came to the hut in which dwelt father, mother and babe, and 'tabued' the maiden, thus prescribing the limits of her daily life to the hut and to the woods close about. No eyes but those of her parents, the priests and the servants, should gaze upon her; whoever dared to look upon her without authority of the priests, was immediately put to death. A prince of Koolau valley was chosen as her future husband; he was to be a mighty chief over his people. For years he loved the maiden from afar, sending to her every morning along the path of Aihualama into Manoa over the summits from Koolau, just as the sunshine crept into her leafy hut, tokens of his love and affection in the form of fish, poi, fruits, beautiful 'leis' for the neck, made of flowers strung together and tapa or clothing, and each day when the servants returned from their mission of love, they would relate to him tales of her unrivaled beauty.

Whenever she came forth from her hut, the rainbow would arch itself over her head as a halo, following her from place to place as she went to gather flowers for her leis; thus her lover prince could watch from afar, and picture her loveliness as she wandered about the valley.

But there were two old, ugly men who lived in this valley, brothers, who were envious of the prince's good fortune. Jealously they watched the retinues of servants as each day they

toiled up the mountain slopes to lay the prince's love tokens at her feet. They were two makoles. Finally, one day, knowing that the prince was dwelling at Waikiki on the seashore, so that he could be nearer his maiden love and watch her rainbow guardian the better, they conspired to make the prince jealous. So they scratched their necks and adorned themselves with lehua leis, and with great merriment went down the valley to Waikiki, where the prince was watching the sea sports, for it was the day of the festival of the surf-racing and canoeing, and it was a great thing for all to ride upon the noted 'Ka-lehua-wehe' surf, the two budding surfs, and the third which opens out its sprays like the lehua blossom itself. They had never seen the maiden, for the tabu prevented them from approaching her hut, but that made their errand the easier. The people saw them, and said: 'Why, you ugly makoles, where did you get those love tokens?' and they answered, archly: 'The beautiful maiden Kahala-o-puna gave them to us'; and, 'Who scratched your necks?' and they replied, 'Why, Kahala-o-puna did that.'

The prince, hearing their replies, started up, his blood flushed with anger that the princess should have deceived him thus. He said he would go and kill her, as she had violated the tabu. He sprang away with fleet foot from the crowd of awe-stricken natives, crossed taro fields, ran through thickets, up and down hill, until he reached a grove, where he quickly cut a long hala stalk, from which hung pendent a knob of small nuts, bunched and hard. With this hala he intended to slay the girl for her supposed infidelity. He hurried up the valley and soon reached her hut, being guided all the way by the arching rainbow.

She had just returned from the bath, her hair hanging about her shoulders and covering her like a mantle. Her tresses were garlanded with delicate yellow ilima leis. He went to her, saying, 'Aloha.' The instant she saw him she knew it was her princely lover by his high-born manner and splendid carriage. She asked him if he would not partake of food, as is customary among the natives. 'Will not my lord partake of food before he

bathes?' she inquired, sweetly. He rudely refused her offer of food, and said, 'Follow me.' With wonder depicted upon her face, and her eyes filled with tears, she followed him into the mountain. They came to a large rock. Turning suddenly upon her, he struck her with the knobbed hala. He hastily buried her and started down the mountain. But as soon as he went away, one of her guardian gods, in the shape of an owl, flew down, and with claws and wings, opened the grave, and brought the maiden to life. Seeing the prince slowly wending his way down the valley, she followed and called him, and then sat upon a rock. The prince retraced his steps to the rock and again struck her and apparently killed her, burying her once more. Again the owl flew down, opened her grave, and brought her to life. Six times did the prince strike and bury her, and six times did the little owl rescue her, until with claws and wings worn out, and with his strength exhausted, the little owl was unable to give further aid. Then the owl flew away to an eminence overhanging the valley, and moaned and hooted for the loss of the maiden, and to this day the simple natives believe the owls which congregate there every night, come there for the purpose of moaning over the death of the princess, and the open graves, which were caused by the owl rescuing the girl from the grave, are said to be the reason for so many ravines converging into the valley.

When the father of the maiden heard of her tragic end, he became enraged, tore his clothing and his hair, and so violent did he become, so full of wrath and curses, that he was transformed into the wind, called Ka-hau-hani (the noisy cold), which often swirls down the valley. The mother became grief-stricken and wept without ceasing for her departed child, until she was turned into the rain, called the Kaua-kua-hine (the gray rain), which is often a downpour even to this day.

For their sins, the two ugly makoles were changed into two barren knolls, the only unsightly hills in the valley. The princess' spirit is said to be hovering about the hills whenever the rainbow appears high above the summits and peaks of the wind and rainswept mountains.

And so this beautiful valley became known as the Valley of Sunshine and Tears.

After any amount of heavy rains the hillsides are streaked with innumerable waterfalls plunging into the valley hundreds of feet below. They are so long and narrow and the waters sparkle so in the sunlight that they might well be broken strings of pearls dangling from the hand of some ancient goddess dwelling high above on Konahuanui, 3100 feet high, at the left or on Mount Olympus, slightly lower, and on the other side.

A few yards past the junction of Manoa Road and Oahu Avenue there is a sign beckoning us to swing sharply to the left and enter the grounds of the Waioli Tea-Room. While you are reading this next paragraph, take a last look at your cigarette-case, for a half-hour or so. This is the one spot in Honolulu where smoking is not in order. For some time the Daughters of Hawaii tried to acquire possession of Waioli for a museum because it was there that Queen Kaahumanu spent her early childhood. The Salvation Army beat them to it, however, and established a home for girls. The tea-room is run by the Home, and hence the no-smoking law.

The air up here is most bracing, and as we sit at a little table on a very attractive lanai we soon lose all thought of time. Surprisingly quickly we are served with tea, chocolate, sandwiches, cakes, or whatever other specialty they may have for the day, and we are perfectly satisfied. There are two things that we must do before departing. One is to buy a generous supply of that home-made pastry — not because you should, but because you can't help it. The other is to walk through the grounds and see the grass hut that at one time belonged to Robert Louis Stevenson. It is the very same that used to be on the spot under the ban-

yan tree that we discovered in the Cleghorn Gardens. What do you think that inveterate smoker would say if he knew that his friends couldn't enjoy a quiet puff right at his very threshold?

Returning to the road-junction a short way back, we take the left fork on to Oahu Avenue. This will take us through a different part of the valley and will do away with the necessity of retracing our steps. We very soon hit the end of the car-line, but we leave it again when it curves to the right and go straight ahead along Vancouver Highway. On either side of the road are stately mansions of wealthy residents. The trees and shrubbery are bountiful, and at Kamanele Park are the most beautiful rainbow shower trees in Honolulu.

Down the slope beyond the park is the University of Hawaii, and we must not miss the turn into Maile Way, which takes us through the campus. It was organized in 1907 as the College of Hawaii, but thirteen years later became the University. It is the leading educational institution in the Islands and has now about fifteen hundred in attendance. Many courses of study are offered in engineering, agriculture, chemistry, economics, and the like. The course given in sugar technology is of special value, and very practical work in this study is had in the fields, mills, and other equipment of the Hawaiian Sugar Planters Association. The University grounds comprise about ninety acres, thirty of which make up the campus, while the remainder are utilized for the University Farm. The campus contains many fine buildings, including a library of nearly fifty thousand volumes. No tuition is charged to resident pupils, but a moderate sum is asked of others. The University receives financial support from the Federal Government to the extent of $50,000 a year and from the Territory about $250,000.

Immediately back of the University and on the slope of the hill that we have just come down are Mills College, the Mid-Pacific Institute, and the new Kawaihao Seminary. Mills Institute was established many years ago for the education of Chinese and Japanese children. Since then it has opened its courses for the benefit of all nationalities. The Mid-Pacific Institute is an organization of a semi-missionary character which has accomplished much among the Hawaiians and Orientals. The old site of the Kawaiahao Seminary was near the church on King Street, but in recent years it was transferred to the large building of rough stone that we see projecting from the adjacent hillside.

There is a wonderful view from the University grounds of Kaimuki, Diamond Head, the Moana and Royal Hawaiian Hotels, and the whole stretch of Waikiki.

Leaving the campus, we head toward the ocean on Metcalf Street and see to our right front the familiar spire of Central Union Church. We have nearly completed a loop, and at the foot of a slight decline we turn to the right on to Wilder Avenue and in a few moments are back on our trail. About three hundred yards from the corner is the beginning of the far-famed hedge of night-blooming cereus. It is a queer animal and only shows its beauty at certain times of the night between the months of June and October. Then it goes to sleep for seven long months.

CHAPTER VI

INCLUDING PLACES OF HISTORICAL INTEREST IN HONOLULU

In our expedition to Koko Head we could see almost everything from our seats in the car. And how comfortable and delightful it was! To-day, however, we are going to have a little exercise.

For convenience I suggest that we start not later than nine-thirty in the morning, or by two-o'clock in the afternoon, so as to be certain of finding every one at home. And, incidentally, a short swim before luncheon would be agreeable.

Leaving our domicile at Waikiki, we once more find ourselves on Kalakaua Avenue headed for the city. Turning to the left at King Street we are soon whizzing by the McKinley School, a most modern and up-to-date establishment. The pupils of the school once formed a human chain from here to the crest of Punch Bowl and passed rocks to the very top, where they built a platform from which there is a wonderful view of Honolulu and the harbor.

By this time we ought to slow down a little and try to visualize the scene that took place July 31, 1843, in Thomas Square to our right; for this is the place where Admiral Thomas, amid much pomp and ceremony, officially repudiated the action of Lord George in seizing the Islands for Great Britain, as related in Chapter II.

Immediately opposite Thomas Square is a lovely old house known as 'The Old Plantation.' The best we can do is to stop opposite the driveway and look down a long avenue of trees to a most quaint colonial dwelling. The

grounds are filled with shrubs, flowers, and foliage of every description capped by the spreading branches of palm and cocoanut trees. It is one of the few houses of yesterday which still retain the charms of its era.

Before going any farther let's stay here a moment and put ourselves into a receptive state of mind. Remember that one of the chief charms of Hawaii to-day is the 'Hawaii of yesterday' that we are able to find. Whenever we run across something that recalls a glimpse of the past, we ought to stop, look, and listen. We have all seen street-cars and high buildings, but most of you have never drunk any cocoanut milk or seen a South Sea Island spear.

The Cocoanut Hut near by is, as they say, 'a bit of Old-Time Hawaii in the Heart of Honolulu.' If you are brave enough, tackle the milk. It is not half bad and you may like it immensely. The candy is delicious, and your friends at home would think so, too. The candy is shipped in most fascinating cocoanut-shells, making a typical Hawaiian gift. The Hut has a very good line of Hawaiian and South-Sea curios, especially rare Hawaiian antiques, home-made calabashes, stone lamps, idols, and spears — everything to make you feel a bit Kamehameha-like yourself.

Before arriving at the 'Mission Center' we have about time to glance over the few notes about the missionaries in our 'Bit of History.' The main things to bear in mind now are that they arrived in Hawaii in April, 1820. The Reverend Asa Thurston and his wife remained at Kailua, Hawaii, and the Reverend Hiram Bingham, his wife, the Chamberlains, and the Loomises went on to Honolulu and established the most important mission in the Islands.

The Old Mission Home is one of a group of three old buildings surrounded by a low coral wall just across King Street from the Mission Memorial Building. It is the oldest frame house in the Islands, having been erected in October,

1821. The timbers were cut and fitted in Boston in 1819 and arrived with the missionaries the next year. However, the King at first would not give his consent for its erection, because it was so much finer than his grass-house palace, and he must have the best.

This it was that the Thurstons, Chamberlains, Binghams, and Loomises called home. We are cordially invited to go in, and the effort is exceedingly worth while. Although many changes have taken place with the passing of the years, we still enter the old house by way of two large coral blocks as steps and open the original door with its brass knocker of years ago. From 1821 to 1850 this house was the center of religious work in Hawaii, and many relics of those days are there for us to see. In it are priceless heirlooms, photographs of the early missionaries, and implements used in their daily lives. The missionaries, of course, did not all come over at the same time, but arrived in relays ranging over a period of several years. One hundred and eighty fearless men and women braved the dangers of the Atlantic and the Pacific to bring Christianity and civilization to these Islands. In the front room of the Mission Home are pictures of these heroes and heroines, all that are now obtainable, grouped in twelve companies. You cannot help admiring their grit.

From the main room on the first floor we must go down into the basement by way of the 'cook house.' In the kitchen is the real old Boston fireplace with its crane and iron pots and alongside of it the bake-oven. And also today we can see in one corner of this room what the missionaries used for a baby-carriage. It is more on the order of a stretcher with built-up sides and ends and was probably carried by two willing natives. Incidentally, the first white child born in the Islands saw the light of day in this house. The baby's name was Levi Loomis.

By ten steps we descend into the basement and to our surprise find ourselves standing on perfectly good red bricks, the first brought to the Islands. This is the dining-room, which is separated from the rest of the cellar by partitions. In this room there used to be a long table around which as many as fifty people could comfortably be seated. It is said that the mission wives used to take turns at the cooking, a week at a time.

The cellar proper was used as a storehouse for their supplies. Before the house was built, a grass hut was used to store the vinegar and flour and other precious items, but it was with a sigh of relief that these things were placed under lock and key.

When the house was under construction, queer tales were told about it. The beach-combers, resenting the presence of the missionaries, sought to stir up trouble by telling the natives that the cellar was nothing more than a place to store firearms and ammunition with which to subdue the people and capture the Islands. Again, the story was circulated that a human sacrifice would be buried at each of the corners of the house, as was the custom of the ancient Hawaiians when a *heiau* was built.

Of course we are going upstairs, if only to say that we have been there. Here are the bedrooms, the tiny medicine-cupboard, and a little closet that might have been used to calm the exalted spirit of some little missionary boy. One of the most interesting things to me in the whole house is a small window at the top of the stairs. This opening is about two by two feet and not much more than four feet from the floor and was originally the only connection between the two general apartments of the second story. On the sill of this window there is a card on which the following is written:

'The favorite occupation of the various children of the families who occupied this house was climbing through this

THE OLDEST FRAME HOUSE IN HAWAII
Transported from Boston round the Horn in 1821

OLD MISSION PRINTING-HOUSE
Built in 1823 of coral blocks and mud mortar

window. Those who could accomplish this feat graduated from babyhood to childhood and there are many now in this community who can well recollect the exhilaration experienced on its first successful accomplishment.'

Now just a bit of advice — when you try it, start from the staircase side, as a slip the other way would result in sure death or at least a crippled old age. No wonder the card says 'those who could.'

Between the oldest frame building and the Chamberlain Home stands the little Printing House made of coral stone plastered together with mud. It is now one hundred and five years old, having been erected in 1823, and is probably the oldest printing-room west of the Rocky Mountains. The printing-press arrived with the missionaries, and, under the tender care of Mr. Loomis, was unpacked on August 5, 1820, and later set up in a small grass hut which stood just back of the new coral establishment. During a storm the roof of the thatched house blew off, and Mr. Loomis moved his precious press to their living-room. On January 7, 1822, the first printing was done, from a manuscript of the Hawaiian language prepared by the Reverend Mr. Bingham. The following year the press was moved to its new home in the Printing House.

In 1835 a larger printing-office was built across King Street where now stands the Mission Memorial Building erected in 1915 as headquarters for mission work. The two rooms of the old Printing House were then used as living-quarters for newly arrived missionaries. For the past twenty-odd years it has been used as an office for the Secretary and Recorder of the Hawaiian Mission Children's Society, where many interesting relics of former days may be seen. There we find the old money safe of the mission, a wonderful collection of Hawaiian stamps, old china, and books from the mission press. Of especial interest is a print

of the Hawaiian boys who were students at the Mission School at Cornwall, Connecticut, and who later returned to their native land with the first organized missionary party. Among them was George Tamoree, the son of the last King of Kauai, who caused so much trouble on Kauai in 1824.

As we are wandering through the buildings of this mission-center, let us try to keep in mind the story of the Hawaiian youth Obookiah. The child was born on the island of Hawaii during the period when Kamehameha I was striving to consolidate the whole island under his control. In the civil wars that took place, Obookiah lost his parents and was thrown upon the care of his uncle. The child was instructed in the service of his native temples. Just at this time traders were beginning to call again at the Islands, and several Hawaiian youths, eager for adventure and the sight of new lands, sailed away on these ships. Obookiah was one of these dauntless natives.

We next hear of him in New England, where, in 1809, the Reverend Mr. Dwight found the child huddled up on the steps of the main building of Yale College at New Haven. The boy was in tears and, upon being questioned, informed Mr. Dwight that he was a Sandwich-Islander, that he wanted an education, and above all wanted the religion of the foreigners carried to his people. Obookiah was taken care of by the clergyman and carefully schooled in both religion and general education.

It was not long before other Hawaiian boys, influenced by Obookiah, threw in their lot with him and formed a society for the Christianizing of the Hawaiian Islands. This was the seed that eventually grew into the first organized mission group to set sail for Hawaii. As we remember, the brig Thaddeus sighted the Islands on March 30, 1820, and a few days later arrived at Kailua. All this was brought about by

a lonely little chap whose heart was filled with love for his own people.

The Chamberlain House, just across from the Kawaiahoa Church, was built during the four years from 1828 to 1832 by Mr. Levi Chamberlain. It was first known as the 'Depository,' or general storehouse, and from here supplies were distributed to the several branches.

The building was made from blocks of coral cut with axes from the reef at low tide and carried on the backs of the natives or passed from hand to hand. The woodwork was white pine from Maine, which, as years rolled by, was injured by termites and was replaced a few years ago without altering the New England design.

To-day the whole house is a treasure-chest of relics passed down from one missionary family to the next. On the first floor is the parlor where prayer-meetings were held, as well as receptions of a gayer nature. The dining-room adjoins it, where still stands the old koa-wood table on which was served many a good New England dinner. Through one door we can see the well under the tamarind tree, and through another the kitchen with its quaint hanging crane, pots, and kettles.

The upstairs of the house was devoted to the living quarters of the Chamberlains. Here Mr. Chamberlain had his office where the accounts of the Mission were kept and the affairs of the various branches taken care of. This room is now used as the Hawaiian Mission Children's Society Library, really Mr. George R. Carter's collection, where we are shown some most interesting documents. The collection is chiefly upon Hawaiian history and matters pertaining to the Protestant Mission.

A volume that you would surely be interested in is a copy of a book published in London in 1756, entitled 'Voyage Round the World in the Years MDCCXL, I, II, III, IV, by

50990

George Anson, Esq., now Lord Anson, Commander-in-Chief of a squadron of His Majesty's Ships, sent upon an Expedition to the South Seas. Compiled from his papers and materials, by Richard Walter, M.A., Chaplain of His Majesty's Ship the Centurion, in that Expedition.'

In the front of the book is a chart showing the route of the Centurion and, off the coast of California, a group of several little islands, approximately in the location of our own Hawaiian Islands. This chart was prepared from the records of Lord Anson's expedition, and the location of the Islands was set down from a Spanish map captured in 1745 by Anson. This map is also inserted in the book, and, as we look at it, we cannot but wonder whether Captain Cook ever saw it.

In the room at the head of the stairs is a beautiful old koa bedstead. The mattress is very thick and the whole appearance most inviting to a tired sight-seer.

Before leaving the building we must not fail to study three old pictures of the utmost interest. They are in the parlor, and we probably glanced at them when we entered; but now don't just look at them — study them. One of them is a picture of Diamond Head, probably from the side of the Royal Hawaiian Hotel. In the foreground are natives in their primitive garb grouped languidly in front of grass huts bordering a most glorious stretch of beach.

Those are the days of yesterday, and it is fun to close your eyes and picture yourself in the midst of these happy natives, with their informal life filled with hours of fishing, swimming, and eating poi.

Kawaiahoa Church, which has been described as the 'Westminster Abbey of Hawaii,' is one of Honolulu's historic buildings. As we come out of the Chamberlain House, it is but a step down the path and through the rickety gate and on into the grounds of the 'Old Stone Church.'

The present house of worship is the fifth built near this site. All the others were of primitive style, consisting of frames of poles thatched with grass.

The first church was built by subscription in June, 1821, about a year after the missionaries arrived. As we remember, the Reverend Mr. Thurston with his wife landed at Kailua, established a mission there, and then came to Honolulu. It was he who preached the dedication sermon in this thatched church. Three years later the church was destroyed by fire, and a new one took its place. This second building seated six hundred people, but it proved too small for the congregation and in 1825 a third church was built by order of Queen Kaahumanu, Kamehameha's favorite wife. Again by royal authority, a fourth church was built in 1829. This one was a marked improvement over the others, and for the first time a trained choir of men and women sang the hymns.

Kinau, the widowed wife of Liholiho, Kamehameha II, was premier under Kamehameha III. Through her efforts in 1836 a subscription was started for the building of a new church. The King started things going with a donation of three thousand dollars. The male members of the church were divided into five groups, each group working as volunteers one day a week. The coral blocks were cut from the reef and carried to the building-site 'on the backs of the congregation.' The heavy wood for the floor and roof was cut from the mountains of Oahu and hewn by hand to fit. The building is 144 by 78 feet, with a basement, main floor and galleries, and a vestibule and tower. It was formally opened in July, 1842, and represented a total expenditure of $35,000.

The inside woodwork had to be renovated in 1893, on account of the termites which are a pest in the Islands, and again in 1927, when concrete replaced all wood material.

It has seating capacity for seventeen hundred persons. The services are held in Hawaiian.

It is interesting to note that the first Hawaiian members were received into the Mission Church in December, 1825. Since that time there have been five pastors: from the Reverend Hiram Bingham, 1825–1840, to the Reverend Akaiko Akana, 1917, to the present.

Opposite the main entrance to the King's Church, and in a far corner of the grounds, is a classic structure in which reposes the coffin containing the remains of King William C. Lunalilo. Upon the death of Kamehameha V, Prince Lot, it devolved upon the legislature to appoint a successor to the throne. High Chiefs Lunalilo and David Kalakaua were both aspirants to the crown, but Lunalilo finally triumphed and took the oath of office in 1873. Chief Lunalilo claimed descent from Kamehameha the Great and used this as a weighty argument. Kalakaua strongly denied the claim and denounced his rival in most emphatic terms.

King Lunalilo, after his accession, rapidly lost his health and died in February, 1874. His dying wish was that, instead of being placed in the Royal Mausoleum in Nuuanu Valley, he should rest in a tomb to be built by his father, Charles Kauaina. This last desire was carried out, and in the following year his remains were transferred from their temporary resting-place in the Mausoleum to the grounds of Kawaiahoa Church. Later his father was also buried here.

Before continuing on our way let us complete this 'Mission Group' by observing, across King Street, the new Mission Memorial Building, occupied as headquarters of the Hawaiian Board of Missions. In the rear of the building is a lecture and concert hall where, if we have the opportunity, we must go some evening to see the famous band of Samoan Dancers. This is one of the places where they per-

form under the direction of Madame Riviera, who also has a studio at 1136 King Street.

Next door to the Memorial is the Castle Home, formerly occupied by S. N. Castle, an American Missionary, now under the control of the Board, where pastors are trained for the churches under its control.

The small building beyond is the Free Kindergarten, a memorial to Henry and Dorothy Castle, which is under the supervision of the Castle estate.

On our way to the King Street entrance to the Palace grounds we will pass the Library and the Government buildings, of which we shall see more later. Just across from the Palace and in front of the Judiciary Building, is the statue of Kamehameha I, and here we are going to stop and take a good look.

To commemorate the centenary of the discovery of the Hawaiian Islands by Captain James Cook in 1778, the legislature of 1878 appropriated $10,000 for a statue of the great conqueror. The heroic bronze statue that we see now is the second one to be cast under the authority of the Government. The first statue, designed by Thomas R. Gould, of Boston, was cast in Florence and was lost in transit off the Falkland Islands in 1880 when the ship carrying it took fire and sank. With the insurance a second statue was cast and completed by Mr. Gould's son and was unveiled in Honolulu during the coronation ceremony of King Kalakaua and Queen Kapiolani in 1883.

The statue is mounted upon a stone pedestal and shows Kamehameha the Great wearing his famous feather cloak, leaning on a spear carried in his left hand, the right hand extended and slightly raised, with the palm up in the act of bidding 'Aloha' to all. Kamehameha possessed tremendous physical strength, which he often exercised in battle to the discomfiture of his adversary. It is said that his

favorite stunt was to lift his opponent bodily into the air and then dash him to pieces against some convenient rock. The warrior was of powerful build, and in order to wear his cloak, which is now at the Bishop Museum, he must have been almost as large as his statue.

At the foot of the statue are four tablets in bas relief representing Kamehameha's meeting with Captain Cook; Kamehameha defending himself from five spears hurled at one time; Kamehameha reviewing the Peleleu Fleet off Kohala; and women and children and old men resting unmolested on the highways of the Islands after Kamehameha had gained control.

As we look at the Conqueror standing there in such a hospitable attitude, glorious deeds of past days flit rapidly through our minds and maybe, inwardly, we tip our hats to him. But we are not alone in our admiration. For more than thirty years a man of mystery has stood on an opposite corner and watched the statue of Kamehameha. Barefooted, unshaven, and silent, Portuguese Joe stands watching and waiting for the day when the figure of the Conqueror will step down from the pedestal as it did for him in a dream years ago. The statue-worshiper is a well-known character in Honolulu and any day may be seen at his post, near the King Street entrance to the Palace, watching and waiting.

WhenKamehameha I had subjugated most of the islands of Hawaii he thought it advisable to gather together all of the conquered chiefs and move them from the fertile coast of Kailua, Hawaii, to a place where they would be entirely dependent upon his storehouses for their supplies. So we find Kamehameha and his court established at Kawaihae, a barren and desolate region north of Kailua.

After the defeat of the Mauians at the battle of Wailuku in 1790, the King again moved his court and took up his

abode at Lahaina on Maui. This was purely a diplomatic move to bring the defeated into closer relationship with their conquerors. Here was established the first seat of government by the chiefs and the court, and here it remained until it was removed to Honolulu during the reign of Kamehameha III. So we see that Honolulu is the third seat of government since Kamehameha the Great gained control of the island of Hawaii and started on his campaign to bring all the islands under his jurisdiction.

In 1844, Governor Kekuanaoa of Oahu built a mansion for his daughter on the ground which is now occupied by the Royal Palace, or Capitol. This was the year following the transfer of the government from Lahaina to Honolulu, and Kamehameha III, attracted by the new building, took possession of it as his palace. From that time it was the official residence of the Kings of Hawaii: The Privy Council in 1863 designated the royal abode as Iolani ('bird of heaven') Palace.

When Chief Kalakaua came to the throne in 1874, he thought it would befit his dignity to have a new palace. On December 31, 1879, on the birthday of his consort, Queen Kapiolani, the corner-stone was laid, and the structure was completed three years later. This is the palace we are about to enter, and as we wander through its rooms and halls and grounds, let us keep in mind that it was the home of King Kalakaua and his consort and later of Queen Liliuokalani.

There are four main entrances to the palace grounds, which, until 1889, were through a high wall surrounding the grounds. Each gate had, in former times, its own Hawaiian name and was never referred to by the name given it today. For instance, the King Street gate was named after Kamehameha III and was called by his name — Kauikeaouli. It was used on special occasions by members of the royal family and visitors of note. The Richard Street gate

was named after Kinau, the mother of Kamehameha IV and V. It was the common entrance for people having business in the palace. The Hotel Street gate was called 'Haliimaile' through which people of official importance passed. The Likelike Street gate was named after Princess Likelike, the sister of Liliuokalani, and was used as a private entrance by the royal family.

If King Kalakaua were now at the palace, he would undoubtedly permit us to pass through the King Street gate; so let us do it. At the top of the steps we shall be met by Mr. M. K. Reuter, who, by the way, was born in Hawaii the year the Palace was built. He can give you most vivid accounts of its early history and the trying times during the overthrow of the monarchy. For a great many years he was custodian of the library records contained in Aliiolani Hale. He will conduct us through the Palace and will give us the inside story of all that it contains.

The first thing we must do is sign our names in the visitors' register, which is on a desk made of monkey-pod wood. This material had been lying about the Palace for years, but was finally unearthed, and the result is a most unique piece of furniture. Signing this book is a new institution, started in January, 1928, and inaugurated with the signatures of the Governor and other officials.

It is beyond me to describe the appearance of the Royal Palace, but one look at the picture will tell you volumes. Instead of attempting to see it, feel it. The structure is made of brick with cement facings and concrete block trimmings. It is rectangular in shape with towers at each corner and larger ones in the middle of the front and rear. There are two stories with a basement and attic, and the central tower has a third story which rises about eighty feet above the ground. There is both a veranda and a balcony, and we must not fail to walk out on to the latter.

IOLANI, THE ROYAL PALACE BUILT BY
KING KALAKAUA

WASHINGTON PLACE, THE FORMER HOME OF
QUEEN LILIUOKALANI

Upon donning his little cape, Mr. Reuter will usher us into the throne-room on the right of the entrance, and if you don't walk on your tiptoes you are bolder than I. Our first impression is of a huge room — forty by seventy feet — the walls of which are completely lined with pictures of the past. At the left end of the room is the throne, upon which are two chairs. The old throne chairs are now in the Bishop Museum. Behind the throne is a small anteroom by means of which the King could arrive and depart with no commotion. In the room are still the gilt chairs and heavy hangings of royalty.

Mr. Reuter will probably start his very interesting lecture with a little dissertation on the life of Kamehameha the Great. The portrait of Kamehameha I is the first one that we shall look at in the throne-room and it is said to be an early copy of the original painted by the Russian artist Chosis about 1816. Kamehameha is shown wearing the famous red vest given him by Captain Vancouver in 1793.

We pass on to Kamehameha II and Queen Kamamalu, who died in London in 1824. Their portraits were painted in London shortly before their deaths.

The portraits of Kamehameha III, Kauikeaouli, and his consort, Queen Kalama, were painted in Denmark and sent to Hawaii in 1846. Remember that it was he who gave the first constitution to the people and later divided the lands equally between them, the chiefs, and the royalty. He is the one who said, 'Ua mau ke ea o ka aina i ka pono' (The life of the land is perpetuated in righteousness) upon the restoration of the sovereignty of the kingdom by Admiral Thomas in 1843.

David Kalakaua, the last of the Hawaiian kings, was ever a beau for dress. His portrait is almost lifesize and shows him wearing the uniform of Commander-in-Chief of the Hawaiian Army. As we remember, he died in San Francisco in January, 1891.

Kamehameha IV, Alexander Liholiho, and his brother Kamehameha V, Prince Lot, were honored by their government in that a special appropriation was made for their portraits.

Queen Liliuokalani, the sister of Kalakaua, succeeded him on the throne. She took over the reins of government, determined to regain the power her brother had lost. We have already seen that she was unsuccessful and was finally imprisoned in this very palace. She died in Washington Place, Honolulu, November 11, 1917.

Lunalilo, a high chief elected by the legislature to fill the vacancy to the throne, reigned for about a year. His portrait was purchased from the family estate.

Queen Emma, the wife of Kamehameha IV, was always a gracious queen and was greatly adored by her subjects. She was a close friend of Queen Victoria's, with whom she carried on an intimate correspondence. She died in 1885.

Prince Jonah Kuhio Kalanianaole was created a prince by King Kalakaua. He was called the 'Citizen Prince of Hawaii' and was the last member of the old régime to have the right to be called by a royal title. He served Hawaii in Congress at Washington from 1902 till his death in 1922.

King Louis Philippe of France sent a full-length portrait of himself to Kamehameha III in 1848, just as a mark of friendship. Not long after, King Louis was forced to flee from France — by the revolution of 1848 — and he never regained his throne. In the insurrection of 1899, Wilcox's men were concealed in the Palace grounds while armed citizens defending the Government's interests surrounded them and forced their surrender. During this fracas sharpshooters were firing at the revolutionists from the tower of Kawaiahoa Church, and several bullets pierced the portrait of King Louis. The marks can be seen to-day.

Coming out of the throne-room, and before going upstairs, look across the hall at what used to be the state dining-room. It is now the Senate Chamber, while the Representatives use the throne-room. The room next to the dining-room was formerly a small reception hall and was called the Blue Room. It is now a special chamber for the Senate committees.

As we reach the top of the stairs leading to the second floor, we are surprised at the large size of the hall into which we step. In regal days this hall was used as a breakfast-room and sitting-room. The rooms on the right, as we face toward the front of the Palace, were King Kalakaua's bedroom, the cabinet-meeting room, and the royal music-room. These are now used as offices for the Governor, his secretary, and the Secretary of the Territory. Queen Liliuokalani also used her brother's apartment after his death.

On the left side of the hall are rooms that used to be occupied by the ladies of the royal family. The one at the farther left corner was the prison chamber of Liliuokalani when she was placed in close confinement by the Republic of Hawaii. She was detained here for nine months without being permitted to see or communicate with any of her friends. Her only companion was an Hawaiian woman who remained loyal to her to the last. Even though the Queen was not permitted to receive visitors, little notes were smuggled to her hidden in her food.

On the walls on either side of the hall are rare old portraits of days gone by. One of Admiral Richard Thomas is hanging over the door to Queen Liliuokalani's prison room. It was he who restored to the Hawaiian Government the sovereignty of the kingdom in 1843.

The portrait of Napoleon III, Emperor of France, was presented by him to Kamehameha IV in 1857.

Governor John O. Dominis was the husband of Queen Liliuokalani. He was the Governor of Oahu and at his death in 1892 bore the title of Prince Consort.

Then there are portraits of King Kalakaua and the Czar of Russia, Alexander II. The one of the Czar was presented to Kamehameha V in 1864.

Queen Kapiolani, consort of Kalakaua, was forced, upon the death of her husband, to take a back seat and watch the monarchy become a republic. She died in 1899. Her home at Waikiki was a center of much social activity during the reign of King Kalakaua.

Princess Kaiulani, the daughter of Governor and Mrs. Archibald Cleghorn, was the niece of King Kalakaua and heir to the throne, and whenever I look at her picture, I always think of the 'scheme' the King had up his sleeve when he visited Japan in 1881 on his way around the world. Kalakaua was no fool and he clearly saw that it would not be many years before Hawaii would be absorbed by the United States, which meant the overthrow of the monarchy and the complete submission of the Hawaiians. There was but one way to keep the Islands safe from such aggression and that was to ally them by marital ties to the imperial house of the Rising Sun and become a brother kingdom in a great empire. So one afternoon Kalakaua slipped away from his royal suite and paid an unannounced call on the Mikado. No time was lost with formalities, but the King went straight to his point and proposed the marriage of Princess Kaiulani to an imperial prince of the House of Heaven. To have Hawaii the easterly outpost of Japan was something worth considering and the Mikado wanted time to deliberate. Fortunately for Hawaii, the United States, and the world in general, the Son of Heaven took a little too long to make up his mind.

Just below this portrait are the dumb-waiters leading

from the kitchen in the basement to the apartments of the King and Queen.

The 'Grand old Man of Hawaii,' Sanford B. Dole, was President of the Provisional Government, President of the Republic, and first Governor of the Territory. He died at Honolulu in 1926.

Before leaving the Palace we ought to say a word about the basement. The Royal Chamberlain had his apartments in one corner and had direct communication with the King's suite. There were other rooms set aside for the royal family as workshops, ammunition-rooms, and gaming-places. The kitchen occupied the center of the basement with the serving-rooms bordering it.

Out on the balcony at the front of the Capitol, we can get a good view of the grounds and the buildings on the other side of King Street.

In the grounds at our right is the old coronation-stand used by King Kalakaua and Queen Kapiolani at the ceremony on February 12, 1883. After the King's tour of the world, he returned imbued with the idea that he should have a coronation even as Napoleon had had. The stand was built for the occasion. The ceremony greatly resembled that of the Little Corsican, even to the point of the King himself placing the crown upon his head.

After the overthrow of the monarchy in 1893, the crown of Kalakaua suffered at the hands of a looter, several jewels being removed. Most of these were later recovered, and after a touch here and there the crown is again a thing of beauty and may be seen in the Archives Building. The crown of Kapiolani, together with other royal symbols of the coronation, is now at the Bishop Museum.

In the grounds at our left is the site of the old Royal Tomb of Hawaii's great chiefs and chiefesses. Kamehameha II, who, with his queen, died in England, was the

first to be buried here. The tomb was used as the official burial-place until 1865, when the coffins were removed to the Royal Mausoleum in Nuuanu Valley. The Royal Tomb was then razed, and all that we see to-day is a mound surrounded by an hibiscus hedge. Just above the mound rises the tower of Kawaiahao Church, whence the snipers fired so effectively.

When the British, under Lord George Paulet, occupied Honolulu in 1843, the records of the Hawaiian Government were in danger of being seized and destroyed. The Minister of the Interior, Mr. G. P. Judd, concealed his documents in the tomb, using the structure at night as an office, thus being able to keep his records complete.

As we gaze out over the Palace grounds and across King Street, we can see the new Federal Building to the right, completed in 1922 at a cost of over one million dollars. It houses the post-office, the customs bureau, the weather bureau, the United States Marshal and District Judges, and the Internal Revenue Department. If you ever have occasion to call at the post-office don't fail to notice the variety of 'sign language' posted above all the windows. And if you look about, you will probably see some one who would feel perfectly at home under each sign.

Directly opposite the Palace is the Judiciary Building. It was originally built to house the important offices of the Hawaiian Government during the reign of Prince Lot, Kamehameha V, in 1872. It was then called 'Aliiolani Hale.' After the overthrow of the monarchy, the Provisional Government had its offices for a few months in this building. Upon transfer of the seat of government to the Palace, Aliiolani Hale was made the courthouse.

The New Territorial Office Building was completed in 1926 at a cost of nearly half a million dollars. It now houses many department offices that were formerly in the Palace.

Before we go, why not walk on to the rear balcony and save ourselves both time and many steps? In the left corner of the grounds is the site of the mansion built by Governor Kekuanaoa for his daughter which was so unceremoniously taken over by Kamehameha III for his palace.

The large banyan tree on the right is growing on the spot where once stood the favorite residence of Kamehameha IV. Here he and Queen Emma lived amid much gayety.

Across Hotel Street Mr. Reuter will point out to us the old Royal Barracks. It is almost hidden from view by the spreading branches of the banyan tree, but we shall see more of it later. The present building was built on the grounds where once stood the home of Queen Kalama, widow of Kamehameha III, and was completed in 1870. In it were quartered the King's Guards, and it had a capacity of about two hundred officers and men.

When King Kalakaua toured the world in 1881, he returned to Honolulu with a battery of Austrian needle guns, which were stationed in the barracks. The Guard was composed entirely of Hawaiians and was a well-disciplined and thoroughly drilled organization. The building is now used as a Service Club for soldiers stationed in the Territory.

The National Guard Armory was most appropriately placed next to the old Royal Barracks. Like all armories it is used for every purpose under the sun, from exhibiting the oldest wiggles of the hula to showing the latest movements of the Ford.

On the corner is the old mansion of Levi Haalelea, a notable staff officer under Kamehameha III. It is now used as accommodations for the University Club. There are in the Islands innumerable graduates of Harvard, Yale, Princeton, Stanford, California, and almost every other

noted university, and if you have the time, a royal welcome is in store for you at the Club.

As we stand on the rear balcony of the Royal Palace allowing ourselves to be carried back years by the stories of Mr. Reuter, we wonder where the old Royal Hawaiian Hotel, built in 1872, used to be, once the famous meeting-place of distinguished guests and patronized by the glory of Hawaiian Royalty. With a faraway look in his eyes our genial host will point to the far corner on our left, where we see a beautiful pink stucco structure — the new Army and Navy Y.M.C.A. It is the largest and most complete building of its kind to be placed at the disposal of service men. Built by Lincoln Rogers, well-known mainland architect, it represents a total investment of $1,500,000. The old Royal Hawaiian Hotel was razed in 1926 after being for many years the home of the service man in Honolulu. Mr. Rogers has given Hawaii the finest Y.M.C.A. building in the world — and the service men here appreciate it and deserve it. The lanai of the Royal Hotel has been very carefully reproduced by the architect, and in a very short time, with the rapidly growing foliage, the front should give much the same appearance as did the entrance to the old hotel. The military establishment in Honolulu is the largest in the United States. The social life of the service man is none too rosy at the best, and a club like the Y.M.C.A. to go to will do more to raise his morale than anything else in the world. This Honolulu Y.M.C.A. building is one of the finest anywhere. It is prepared to accommodate not only officers and enlisted men, but also the families of non-commissioned officers upon their arrival, pending assignment to their respective posts. The swimming-pool is a marvel. It is outdoors and so arranged that swimming-meets may be held under the most ideal conditions.

From the Palace it is but a few steps to the Archives

Building, where we shall be shown many relics of the past glory that was Hawaii. Here are more pictures. There is a large portrait of King William I of Prussia and another of Field Marshal Blücher, whom Napoleon was sorry to meet at Waterloo. These were presented to Kamehameha III in 1830. When the Hawaiian monarch sent his rather tardy thanks in 1847, King Frederick William II of Prussia sent a portrait of himself to Kamehameha to cement their friendship. Mr. Richards, who will courteously conduct us through the building, says that during the World War these three old portraits were taken from the Palace Throne-Room and 'hidden' for safe-keeping. They were not 'found' until 1925, when they were unearthed from the Palace attic. A striking picture of King Kalakaua, showing a splendid array of medals, hangs over the clock. Other pictures in the room are of General J. H. Soper, in command of the Provisional Government's armed forces, and hidden behind this picture is a long one of his rifle-men. There is a little one of Robert C. Wyllie, Minister of Foreign Affairs, who did such lasting work for the monarchy during the reigns of Kamehameha III, IV, and V.

If Mr. Richards is not too busy, he will be delighted to take us into his sanctuary and dig up interesting scraps of ancient history. The oldest record on file is a document signed in 1779 by the Earl of Sandwich, Captain Cook's friend, commissioning James Seward as Fifth Lieutenant in the British Royal Navy on the ship Grafton. The next most ancient paper is a letter dated March 22, 1790, and signed by Captain Simon Metcalf of the Eleanora. In this letter is narrated the incident of John Young, our old friend, and his forced detention on shore by Kamehameha. As we remember, he never went back to his ship, but became the right-hand man of the conqueror.

Captain Metcalf, as an American trader, was one of those

who realized the value of trade between the Orient and North America. In 1789 he was at the port of Macao, China, and by methods rather shady outfitted two ships to suit his purpose. Metcalf was in command of the Eleanora, mounting ten guns, with a crew of Chinese and a handful of Americans. The Fair American was a much smaller ship, but well armed and under command of the Captain's son. Upon reaching the Islands on the return trip Captain Metcalf traded along the coast of Hawaii. Trickery on the side of the chiefs and a lack of foresight on the part of the trader caused unnecessary loss of life and the breaking-off of friendly relations. The Fair American, separated from the Eleanora during the trading, arrived at Hawaii shortly after the altercations which Captain Metcalf had had with the natives. Young Metcalf, not suspecting any trouble, permitted the natives to board his boat and was promptly seized and thrown overboard. All but one of the crew were killed, and the ship was beached and stripped of its guns and fittings. Our friend Isaac Davis was the fortunate one and by some queer stroke of fortune was shown every possible kindness.

Captain Metcalf, unaware of the fate of his son, had anchored the Eleanora in Kealakekua Bay — where Captain Cook was killed — and attempted to barter with the natives. John Young, the boatswain of the Eleanora, went ashore, and when it was time for him to return to the ship, the natives, at the direction of Kamehameha, refused to let him depart. For two days the Eleanora waited for her boatswain and then she set sail for China.

Something that very few of us realize is that nowhere in the world except in Honolulu can one view, read, and handle international treaties. In the back room of the Archives Building and in an old box are real international treaties with their seals, waiting to be handled and admired.

Mr. Richards, for some reason or other, always insists upon showing the treaty between the Hawaiian monarchy and Denmark. The treaty was negotiated through Captain Steen Bille, commanding the Danish ship Galatea, in October, 1846. The huge seal is very imposing and would make a beautiful locket for some dainty giantess. His other two favorites, and these are more to our liking, are the Reciprocity Treaties with the United States.

As far back as 1850, American residents in the Islands urged the annexation of the group to the United States, but to no avail. Efforts were then made to open the eyes of Congress to the value of a reciprocity treaty, but the Islands were too far away to exercise any enchantment. In 1870 a steamship-line was established between Australia and Honolulu, and the sugar-planters in Hawaii saw a ready market for their cane in Australia and other British colonies. This development brought Congress to its senses, and after a dig in the ribs by King Kalakaua it ratified the Reciprocity Treaty of 1876. By the terms of the treaty raw sugar from Hawaii was permitted to enter the United States free of duty. This was the first real boost to the sugar industry in the Islands, and 'if I were sugar-king,' I would beg, borrow, or steal that treaty from the archives and frame it. The Reciprocity Treaty of 1887 merely extended the first treaty for seven years. This time the United States was given the right to use Pearl Harbor as a coaling-station and repair base for American warships. Remember this when we are driving through the Pearl Harbor Navy Yard.

Besides having just explored the only royal palace with its throne-room in the dominions of the United States, we are about to see the crown that was actually worn by the King of that Palace. He was David Kalakaua, and as we have already been told, upon his return from a tour of the

world he thought it a fine idea to have a royal coronation. The crowns for the occasion came from Paris, where they were made by special order of the Minister of Foreign Affairs. They were of gorgeous design and were set with many beautiful diamonds, opals, rubies, and emeralds. With all the splendor and riches that went into Kalakaua's coronation, the crowns were worn but once — on the coronation day.

When the monarchy was overthrown in 1893 and the Provisional Government took the affairs of government in hand, it was necessary to keep soldiers in the various Government buildings. One day, while making his tour of inspection, an officer of the Provisional forces came upon several soldiers gambling in the basement of the Royal Palace and found a man by the name of Ryan using as collateral jewels from the royal crown! It seems that Ryan had a few days before stumbled upon a box containing the crown of King Kalakaua. He thought that the pretty pieces of colored glass would make quite a hit with his comrades, so, prying them loose, he put them in his pocket for use in a quiet little game. Not until after the jewels were recovered was Ryan informed of their value. But, like all soldiers with sweethearts, Ryan had sent one of the stones to his heart's desire in Missouri. After much official correspondence the jewel finally found its way back to Honolulu to rest alongside its fellow 'pieces of glass.' For a long time the crown remained unnoticed and in a dilapidated state in its leather case. At last the legislature voted to restore it to its former grandeur, and to-day we anxiously wait while Mr. Richards opens the Archives vault and brings forth the famous crown, now sparkling with the finest synthetic gems.

The medals worn by King Kalakaua in the portrait in the front room are yours to look at for the mere asking.

Just what they symbolize it is hard to make out, but a row or two of them on a blue uniform coat stretched tightly over a well-developed chest must have made a striking appearance.

Then there are the personal relics of Provisional Government days given to the Archives by General Soper — two swords, a knife, and a pistol — themselves nothing wonderful, but of interest when we realize that they were worn by a man who had a great deal to do with the successful overthrow of the monarchy, the establishment of a sound government, and the eventual annexation of the Islands to the United States.

When the Hawaiian Islands became a Territory in June, 1900, all citizens of Hawaii automatically became citizens of the United States, and all children born, regardless of nationality, likewise are citizens. But the United States has its immigration laws, and here in Hawaii the law pertaining to the Japanese is rigidly enforced. And here the Archives Building enters the story. Upon the recognition by England and France in 1843 of the independence of Hawaii, the Government strove to develop its branches dealing with foreign powers to the highest extent. So in that year the custom-passage list of arrivals and departures was started and this was strictly kept by the monarchy until 1900. All these records are now filed in the Archives, and scarcely a day passes without some Japanese entering to obtain a certificate of 'Hawaiian Island parentage.' Without such a certificate, Mr. Japanese, having once left the Territory, cannot come back as an American citizen. With all the Japenese sampans plying the waters about the Islands and with all the frequent ships from the Orient, Australia, and South America, our Government officials cannot be too careful. Mr. Richards can tell us some very amusing incidents of Japanese searching through the records for the long-lost mother and father.

From the Archives Building it is just a stone's throw to the Library of Hawaii. The building is the result of a $100,000 gift by Andrew Carnegie. It is of stone and concrete and is well set back from the street on a long and shaded lawn. Greeting us as we mount the steps is a replica of the famous Nike of Thrace. Other bits of statuary are scattered here and there. The most interesting section, naturally, is that including the most complete collection of Hawaiiana in existence. Everything ever written on the Islands from the earliest times to the present day is before us. This is a wonderful place to spend some rainy afternoon.

Some of the most interesting books for our purpose are:

At the Gateway of the Day	Colum
Between Fate and Akuas	Kinney
Brief History of the Hawaiian People	Alexander
Bright Islands	Colum
Captain Cook's Voyages	Kippis
*Dust — Romance of Hawaii	Von Tempski
Experiences of a Medical Student in Honolulu, 1881	Briggs
*Fire — Romance of Hawaii	Von Tempski
Fragments of Real Missionary Life	Paris
Geography of the Hawaiian Islands	Baldwin
Hawaii and its Volcanoes	Hitchcock
Hawaii — 1778–1920 from the Viewpoint of a Bishop	Restarick
*Hawaii, Past and Present	Castle
Hawaii: Scenes and Impressions	Gerould
Hawaii, the Rainbow Land	Pope
*Hawaii Today	Wriston
Hawaiian Antiquities	Malo
Hawaiian Folk Tales	Thrum
Hawaiian Historical Legends	Westervelt
Hawaiian Legends	Rice

Hawaiian Yesterdays	Lyman
History of Hawaii	Kuykendall
Honolulu: Sketches of Life	Judd
*House of Pride	London
*House Without a Key	Biggers
*Hula: A Romance of Hawaii	Von Tempski
Human Side of Hawaii	Palmer
*In the Path of the Trade Winds	Thorpe
Life and Times of Lucy G. Thurston	Thurston
More Hawaiian Folk Tales	Thrum
*Napoleon of the Pacific	Gowen
Old-Time Hawaiians and Their Work	Lawrence
On the Makaloa Mat	London
*Pele and Hiiaka	Emerson
Pilgrims of Hawaii	Gulick
Reminiscences of Old Hawaii	Bishop
Temperament and Race	Porteus
*Under Hawaiian Skies	Taylor

Passing through the Likelike Street entrance to the Palace grounds, we have a very close view of the little old Royal Barracks, the new Armory, and the University Club as we near our objective — Washington Place. We are soon alongside the curbstone ready to get out and go in if you feel like it. Anyway, here we are — and so was Liliuokalani years ago.

In 1837, Captain John Dominis arrived in Honolulu from Boston. This was the last of several trading voyages that he had made to the Islands, and on this one he was accompanied by his son, John Owen Dominis. The Captain decided to make his permanent home in Honolulu.

As a result of a lawsuit, in 1842 Captain Dominis came into possession of a tract of land on Beretania Street and began the erection of a mansion which was completed in 1846. The house was of old-style Southern architecture and was called, after the mysterious disappearance of the

Captain on a voyage to China, 'Washington Place' in honor of the 'Father of the Captain's Country.'

John Owen Dominis and Lydia K. P. Kapaakea, a high chiefess and sister of David Kalakaua, were married in 1862. When Kalakaua became king, Mrs. Dominis acquired the title of Princess Liliuokalani. Her husband was appointed Governor of Oahu and served in that capacity until his death in 1891. Their life together at Washington Place was filled with happiness, and the home was often the scene of much social gayety.

After the Queen was deposed in 1893, she retired to Washington Place to pass quietly the remaining years of a rather hectic life. She was still 'queen' to her people and continued to receive her friends and visitors in semi-royal state. Her home became the rendezvous for all the old 'royal set' as well as the mecca of travelers from all over the world. She died on November 11, 1917.

It is interesting to know that from the time she was deposed to April, 1917, not once did the American flag appear over Washington Place. But one morning after we entered the World War there floated high above the Queen's home the Stars and Stripes — a silent indication of her sympathy with our entry into the fight against Prussianism.

A few years ago Washington Place was purchased by the Territory as a mansion for the governors of Hawaii. Frequently the Governor and his wife are 'at home,' when the public is cordially invited. Go if you have the chance. The Queen's Gardens are famous and have the reputation of being of the finest in Honolulu.

Continuing along Beretania we are soon passing the ever-present American Express at number 233. The sign may remind you that you are a tourist, but stop a second and remember that Honolulu is as much a part of the United States as New York and it is not in a foreign coun-

try. If you don't believe it, address a letter to some part of the 'mainland' affixing 'U.S.A.' to it, and take it down personally to the post-office clerk. If you are not convinced now, you surely will be when he finishes with you.

There is a story about some very prominent visitor in Honolulu attending a Chamber of Commerce luncheon. Wishing to make a big hit with his new friends, he proposed to tell them that upon his return to Kalamazoo he was going to praise to the sky the charms and virtues of the Hawaiian Islands. He rose and began, 'Gentlemen, upon my return to the United States ——' He was rudely interrupted by a gruff and exasperated voice from the rear of the room which said, 'You damn fool, you are there now!'

Before we know it we are bouncing across Fort Street, where, if we went to the right, we should eventually arrive at Pacific Heights, and if to the left we should land in jail. There are two 'one-way' streets in Honolulu — Fort and Nuuanu Streets. On Fort Street through the business district traffic is from Makai to Mauka — that is, from the water toward the mountains — while on Nuuanu it is just the opposite.

As we cross Nuuanu Street keep a sharp lookout to the left for a sign marked 'Liberty Theatre.' It is a Chinese stock company where very little is left to the imagination. One of these nights we will have a party and see some strange sights and hear frightful noises. To go up Nuuanu Valley to the Pali we should turn to our right.

From now on we are more or less in the Oriental district again, and the best thing to do is simply to look. Just past Maunakea Street, and on the right-hand side of Beretania, is a little alleyway, harmless, sweet, and innocent in appearance. This is the famous Tin Pan Alley of world-wide fame. Don't be misled by its quaint, peaceful, and harmless appearance, for strange things have happened there and it

is a good idea to explore it in company with several friends.

There are many chop suey houses in Honolulu, but in my opinion Lau Yee Chai at 153 Beretania Street, tops the list. In the first place, very few Haoles go there, and that naturally adds to its attraction. The food is delicious, and everything is spick and span. If you have never seen Chinese food prepared, ask Lau Yee to take you into the kitchen. It is an education in itself. Lau Yee will probably appear with a baby in his arms — there always seems to be a baby — and if you want to see a man beam all over, simply admire that child. In case you have not the faintest idea what to order when dining *à la* Chinese, try this and I know you will not be disappointed:

Chow Mein — with or without string beans and onions
Rice — plain or fried
Crisp Noodles — or medium crisp
Fried Wan Tong — crisp, not with gravy
Almond chop suey — perfectly wonderful
Spare Ribs — if you are very hungry
Tea

Sometimes Lau Yee has frogs' legs brought from Kauai. A lobster omelet is another specialty that is delicious with the Chow Mein.

Just beyond Lau Yee Chai is River Street, which borders the Nuuanu stream. Those of us who have read 'The House Without a Key' remember that some one impersonating Charlie Chan telephoned John Quincy Winterslip to meet him at a certain store on this street. John Quincy got himself into serious trouble and came near being shanghaied to China. Do not let it happen to you.

We are no sooner on Queen Street than we arrive opposite the Aala Market and the Japanese sampan fishing-dock. The market is cosmopolitanism itself. In the many

vegetable, fish, and flower stalls are seen people of all classes rubbing elbows in the common pursuit of food. The finest fish in the world are caught in these Hawaiian waters, and there they are all laid out in rows for your approval. Don't forget that the Islands are semi-tropical, and it is a good plan to steer clear of meat and eat fish. And such sea food you never tasted! Some day, after you have acquired an appetite for it, we must come down here and buy some fresh poi and dried salmon. Poi is the favorite dish of the Hawaiians and is made from the root of the taro plant. Eaten with red, or 'royal,' salt, it is not half bad — but it is very fattening.

The fishing industry of Honolulu is certainly conducted on a cut-and-dried-plus scientific basis. There are three large companies which have the fishing monopoly very cleverly sewed up. The largest of these is the Pacific Fishing Company, and the other two are the Hawaii Suisan Kaisha and the Honolulu Fishing Company. Because the office of the latter is right here in the Aala Market Building let us go in and meet Mr. J. F. Kuroda and Mr. K. Nishi and get some first-hand information from them.

Mr. Kuroda says that there is no competition between the three companies, but that there are plenty of fish for all, and that the business is conducted purely on a gentlemanly agreement among them. The price of fish is not set by the companies but is determined by the market demand — but that does not prevent the clique from underselling any new ambitious rival.

The sampans that we see at the dock are owned by the fishermen themselves and are only chartered by the companies. The concerns act solely in the capacity of commission merchants between the fishermen and the market, receiving ten per cent for their labor. The boats are of all sizes with crews ranging from one to twelve. The smaller

sampans fish along the coast and remain out anywhere from two days to a week. The large boats, some of them over forty feet long with powerful Diesel engines, are on the go sometimes for two weeks in their search for fish. Gas and oil are advanced by the companies to the fishermen, the cost of which is deducted from the crew's earnings.

The whole industry is based on aku fishing. The aku, or Hawaiian tuna, is a deep-sea fish weighing from twenty-five to thirty-five pounds and bringing a handsome price. The larger sampans are used to capture this elusive fish, and the method employed is most novel.

Leaving the dock about sunset, the sampans go out on the quest for bait. A little minnow called the *nehu* is the dainty downfall of the aku, and it is caught by net with electric lights. As it is against the law to use lights in the harbor, the sampans must go to the other side of the island, usually to Kaneohe Bay. A large net is lowered from the boat, a protected electric light on the end of a pole is thrust into the water to attract the bait, and a night of watchful waiting follows. Early the next morning the net filled with nehu is dragged in, and the fun begins.

Right here let me tell you that a sampan is like no other boat in the world. It is true that for its size it is the most seaworthy of all craft, but in order to remain on the deck you must crawl about on your hands and knees unless you are particularly short and agile. The railing comes about up to your ankles — just far enough to give you a nice boost overboard.

The crew is the most marvelous piece of machinery you have ever seen. There is a captain — though it took me three days to decide which one he was, a mate, an engineer, the fishermen, and, most important of all, the boy of all trades — cook, bottle-washer, and valet. Not once did I hear the captain give an order. Every man knew just

IN THE MIDDLE OF THE OCEAN ON A DECK
LIKE A BILLIARD-TABLE

MR. 'COOK' KNOWS HIS NEHU! — AND WHAT
WILL EAT THEM

what to do exactly when it should be done — a jolly crowd, born fishermen, and knowing nothing but fish.

It is not long before all eyes are trained on a distant spot across the waters, though for all I can see, it is just ocean. Presently Mr. Cook brings out fishing-poles about fifteen feet long with lines about twelve feet. Each fisherman then attaches most carefully to his line a very shiny hook devoid of a barb. The engine suddenly slows down, and to my amazement Mr. Cook very nonchalantly proceeds to throw our hard-earned bait overboard, a handful at a time, first to this side of the boat and then to that. All at once the fishermen run to the stern of the boat and throw their lines with unbaited hooks into the sea. Then bing! bang! biff! for a good half-hour aku rain upon the deck, while Mr. Cook hauls, pushes, and pulls them into ice-filled containers in the bottom of the sampan. Those foxy Japanese had been following that school of aku for hours and by throwing the nehu overboard had coaxed the whole school into following the boat and then fooled them with those shiny, barbless hooks. But sometimes it takes days and days and every trick of the trade to locate a school.

Returning to the fishing dock in the harbor, the sampan is met by a Ford truck, and no time is lost by Mr. Cook in unloading the catch. The fish are taken to the auction rooms of the companies, and if we go to those of the Honolulu Fishing Company, we shall see Mr. Nishi with a pad and pencil, surrounded by dozens of market venders all jabbering at once. Of course, as at all auctions, the price has a tendency to mount the scale, and Mr. Nishi has a way of making his ten per cent represent a nice little figure.

A part of the catch is cleaned and put aside by the company to be used later as bait by the small sampan. These boats scout along the coast and bring back to the market such delicious fish as ulua, uku, kumu, opakapaka, ono,

and mahimahi. While you are in the Islands, dine upon fish.

It is quite a sight to see the sampans returning with their catch and to watch those fellows work. The best time to come down to this dock is about five-thirty in the afternoon.

For those who like fishing there is every chance in the world to enjoy it at Honolulu. The Tuna Club of Hawaii owns a deep-sea cruiser completely equipped for cruising and fishing, with sleeping-quarters for eight in addition to the crew and available for parties at a moderate sum. Also sampans may be chartered with their Japanese crews to go anywhere at any time.

Passing along Queen Street, we are surprised at all the shipping activity. First there are the old Matson Company docks, Pier 15, which are now used as storehouses, then the Inter-Island Steam Navigation docks, Piers 12, 13, and 14. When we go to the other Islands, here is where we shall come to embark. There is a new ship being built for the Kauai run, which has been named after the wettest spot in the world — Mount Waialeale on Kauai.

Turn to the right on Fort Street where the old courthouse once stood on ground now occupied by the American Factors, and continue along the water-front past the new docks. At Piers 10 and 11 the large round-the-world-cruise ships find shelter. Pier 9 is the new Matson dock with the Aloha Tower rising above the harbor as a welcome beacon to travelers. The Tower was completed in 1926 and is one of the most conspicuous objects in Honolulu. It has four large clock-dials at its top, and above these appears the word 'Aloha,' the Island's welcome to all visitors. The siren in the Tower is used as a greeting, to make an awful noise on some special occasion, and as the eight-o'clock curfew.

Years ago the arrival of a ship at Honolulu was quite an event. Until the cable-lines connected the Islands with the 'mainland' all news of the outside world was received by means of newspapers brought in by ships. So when a ship was sighted, it became the custom to ring the bells and blow the whistles, and the people would flock to the dock to get the papers and hear the news and play host to some new-found friends. The lookout on Diamond Head was a very important personage in those days, for it was he who would telephone the power-house of the street-railway company to blow the curfew whistle which announced the approach of a vessel. Then the lei-sellers, hack-drivers, and fruit-venders would hustle to the harbor to be on hand at the great event.

By all means we should go up to the top of the Aloha Tower, whence you can get a wonderful close-up of the harbor. If you are as fortunate as I was on one occasion, you will have the unique experience of seeing a real old-time four-masted schooner slowly make its way into the harbor. In days of old the harbor often resembled a forest, with its many masts. The vessels had been 'dropping in' for years, and their arrivals were always followed by gay parties on board. But one by one these old ships were gradually forced out of the running, until now there are but a scant few making the run, with cargoes of lumber.

Formerly, before the entrance to the harbor was widened, it was a ticklish business for a captain to bring his vessel to its anchorage. After a ship had come as close as it dared to the reef, thirty or forty husky natives would rush out into the water, seize the tow ropes, and pull the vessel safely through the narrow opening.

Looking toward the city from the harbor end of Fort Street, close your eyes for a second and try to visualize across the way the old Honolulu Fort, which was erected

near the water-front to protect the city. It was built in 1816 by John Young, of coral blocks hewn from the reefs. It was from three hundred to four hundred feet long, twelve feet high, and twenty feet thick. Its walls were pierced with embrasures for forty cannon. During the affair with France in 1849, the French occupied the fort for several weeks. The Hawaiian flag, however, remained unmolested above the fort, and for this reason it was claimed that the agreement of 1843 between France and England had not been violated. Nevertheless, the French were none too gentle with equipment found within the structures, dumping several kegs of powder into the harbor and turning things upside down in general.

The first commander of the Honolulu Fort was Captain George Beckley, an English sea-captain who came to the Islands in 1804. He entered the service of Kamehameha the Great and was a leader in the affairs of state until his death in 1825. According to records of the Beckley family, it is said that the Captain designed the first Hawaiian flag in 1807. The flag was made in the form of a youngster's dress and was worn by his children. Because the designer was an Englishman and the Hawaiians were partial to England at that time, the flag proper followed suit and received for its decorations the Saint George's and Saint Andrew's crosses. The eight stripes represented the eight principal islands of the group.

Now we are really headed for Waikiki and home along the Ala Moana (Sea Road). There are still more docks where the Round-the-world Dollar Line, the Nippon Yusen Kaisha, the Canadian Australasian Royal Mail, the Los Angeles Steamship Company, and the Hawaii South Seas Australia Service have their berths. The arrival and departure of a ship never fails to attract a large crowd, and nowhere in the world is one able so conveniently to visit

LOOKING UP FORT STREET FROM THE ALOHA TOWER
Nuuanu Valley, Pacific Heights, Tantalus, and Punch Bowl in the background

LEI-SELLERS MEETING A BOAT

vessels of so many different lines. Of course the lei-sellers are very much in evidence and on the job. As we have said, the custom of giving leis originated many years ago. At the beginning only royalty were permitted to wear the leis, and then they were made of feathers. Gradually the flower lei came into use, becoming the Islands' symbol of friendship. In early days the *ilima*, a small yellow flower, was the royal and most popular of leis, but to-day it is nearly extinct. In its place we find the yellow paper wreath which is a great favorite among the Hawaiians themselves.

There is a movement on foot in Honolulu to have the first of May designated as Lei Day. On that day every one should wear a lei and should give at least one lei to a friend. It is a fine idea. The charm of the Islands is in all and everything that recalls the past glory of Hawaii. In the days of the monarchy, and even up to a few years ago, it was quite the custom to wear a simple lei as part of the wardrobe. Men, women, and children all wore their leis, but to-day it is a rare sight even to see an Hawaiian with a lei as part of the dress. There are old-timers, however, who still pride themselves on their ability to make the most gorgeous flower wreaths in the world.

On Lei Day every one — kamaaiana and malihini — will be wearing the symbol of friendship, and some of us who have really never seen a 'beautiful lei' will on this day see Hawaii's art in its most beautiful expression. Every florist in Honolulu will be competing for honors, and the result should be marvelous. If you are here on a first of May, do not fail to attend the exhibition of leis, and, of course, with one around your own shoulders.

Farther down Ala Moana are the United States Army Transport docks, and across from them the Hawaiian General Depot (supplies) and the Air Depot. The large military establishment here necessitates frequent transport

sailings, one arriving from New York once a month by way of the Panama Canal and San Francisco. In 1898, during the Spanish War, the value of the Hawaiian Islands to the United States was forcibly shown when troop-laden ships stopped at Honolulu for supplies and repairs. To-day the transports with troop-assignments for the Philippines spend one day here — and it is usually a fast and furious twenty-four hours. It is the occasion for much entertaining by old Army friends stationed in Hawaii, and many a long-lost comrade-in-arms has been found on the transport slowly wending its way to the Philippine Islands. It is rather curious, but easily understood, that almost all service people, knowing nothing of either place, are delighted upon receipt of orders assigning them to duty in the Philippines instead of Hawaii, but the parting remark of nearly all of them after spending those few precious hours in Honolulu, is to the effect that they would give anything if only they had been ordered to Hawaii instead of the Philippines.

Go down to Pier 5 some time when a transport with troops for Hawaii is coming in, or better still when one is departing for 'home.' The departure of a commercial boat affords plenty of entertainment, but nothing compared to that of an army transport. In the first place you simply cannot understand how so many people can get on such a small ship. But on they go, and there always seems to be room for one more. In no time there they all are, pushing and jostling for a point of vantage at the rail whence they can wave a last aloha to friends and sweethearts on shore.

The Federal Lighthouse Bureau has a very important task in its work in Hawaii. On account of the many steamer lanes approaching the Islands and among the island group, the points, harbor-entrances, and reefs must be carefully marked and lighted. The bureau has its stores and supplies at Pier 4, just past the Army docks.

Next door to it is the home of the famous old yacht Dickenson. To look at it, you would think some wealthy sportsman had put into port for a rest on his way to the South Seas, but it is the cable ship of the Commercial-Pacific Cable Company and it makes a run once every six weeks up to Midway Island, a relay station for the cable-line between San Francisco and the Orient.

Right along here too are the Myrtle and Healani Boat Clubs, local organizations which are doing splendid work in promoting interest in the fine sport of rowing. Rowing clubs on the other islands are pushing the Oahu Clubs for the Island championship, which is competed for in September. Regatta Day is of course a holiday, and every one turns out for the races, which are held in the harbor. Enthusiasm and competition are keen, and, with the colors of the different islands floating over the barges and with the various groups rendering their island songs, it is all very impressive.

King Kalakaua was a staunch supporter of all aquatic sports and boating activities and had his canoes in the royal boathouse right along here. It is interesting to know that the King had one of the first telephone systems in Honolulu connecting his Palace with the royal boathouse. The instrument is now in the Bishop Museum.

The entrance to Fort Armstrong, one of the five Coast Artillery Defense Batteries on Oahu, is to our right a short way ahead. This battery commands the harbor-entrance, and we had a good look at it upon our arrival. It takes only a minute to drive through the post, and visitors are always welcome. The fort was named after General Armstrong of Civil War fame, founder of Hampton Institute in Virginia.

Perhaps I am about to bring up a rather sensitive subject, but it is one of extreme interest to me and who knows

but what you are a bit 'sore' about it yourself? There is no denying that it takes all the joy out of life to have a dock official inform you upon your arrival that he is so sorry, but your dog must take a four-months sojourn at the Animal Quarantine Station. And maybe your first sight of Honolulu is of a truck with your poor Towser perched up on top, looking most dejected. It surely is lucky for that fellow on the coast who told you dogs were welcome in Hawaii that he is two thousand miles away, or you would destroy him without a shadow of doubt. But the poor, dear pets *are* welcomed with open arms and a closed cage and *are* taken good care of for four long months or until you leave.

The facts are these: The Hawaiian Islands are free from rabies. It requires four months for the germ to develop, and as the inoculation against rabies has proved ineffective, it is necessary to keep the dogs under close observation for that length of time. That is a hard pill to swallow, especially after you have had such wonderful visions of playing together on the beach. But it is comforting to know that we have nothing to fear from all the stray dogs that are running about. When you come right down to it, we are not so abused as we might think, for there are some places where we should like to go that prohibit the entrance of dogs altogether.

We are again nearing the home of sampans, both in the water and out. There are several Japanese boat-building concerns along the way, and the rapidity with which a sampan is built is amazing. A visit to Funai, the boat-builder, will impress upon you more than anything else how reliable and seaworthy those forty-foot fishing-boats are. With their powerful Diesel engines they make a most formidable appearance. The cost of a first-class fishing sampan is around twelve thousand dollars.

Kewalo Basin is an artificial harbor dredged inside the reef which will be, one of these days, the new anchoring-place for all the sampan fleet that we saw at the dock near Aala Market. Here and there in the harbor are little yachts, noticeable by their dissimilarity, belonging to enthusiastic sailor-sportsmen of Honolulu. It is surprising, though, that with all this water and with all the many ports of call so close at hand there should be so few pleasure yachts in the Islands.

We are not going to spend any time here on the subject of commercial aviation in the Islands, but we ought to glance at the airport on our left and bear it in mind when we visit Wheeler Field. It seems inadequate, but remember that at this time the Hawaiian Islands are not ready for a commercial air line. However when the Government and the Territory get their air policy in working order and the people educated to its advantages, nothing will stop it. A poor beginning would be disastrous.

All this part of Ala Moana used to be called 'Squattersville.' It was the habitat of native Hawaiian families who made their homes here out of any material that happened to come drifting by. The result was most filthy and disgraceful, but it did have atmosphere and other things. The city finally ousted the poor devils after much discussion *pro* and *con*, and there has been some attempt to clean up the place. It is a fact that to get the board of supervisors to pass a law that in any way would work a hardship to any native Hawaiian is wellnigh impossible.

All along this section of Ala Moana we have a marvelous view of Punch Bowl, Round Top, Tantalus, Kaimuki, and Diamond Head. The tower of the Royal Hawaiian Hotel peeks over the tops of the cocoanut and date palms and invites us to its high exclusiveness.

Shortly we cross a long wooden bridge over the Waikiki

Canal. This canal was dredged in from the sea across Ala Moana and Kalakaua Avenue and parallel to the beach almost to Diamond Head. Its object was to carry off the water from the mountain streams that formerly ran through the present residential district of Waikiki and on into the ocean. This section from the bridge on is usually spoken of as 'Waikiki.'

You have probably heard before now of the famous Japanese tea-house called Ikesu Villa. It is true to its name, blending the Oriental with the European. The general outward appearance is that of an old Southern mansion set artistically among the finest shrubbery. By the clever manipulation of the Japanese sliding doors the interior can, at the twitch of a finger, be transferred into an Oriental establishment. Here on Ala Moana its second story fairly hangs over the Pacific and lends a bewitching atmosphere to a typical Oriental setting.

The geishas in their flowery native costumes add a most romantic touch to the dinner and refresh one's spirits with their samisen and songs of old Nippon. The geisha fan dance, with its graceful movements, has a way all its own for putting one into the right mental state for the evening. Many are the tales that are told of Ikesu. It is, indeed, a villa of romance and adventure of every description. Go some night and see if you can add a rare tale to the general collection.

We soon come to a fork in the road. Keeping to the right, we pass the part of Waikiki which is still most nearly in its native state. Here we find the Niumalu Hotel, set attractively in grounds covered with the finest of tropical foliage. The word *niu* means cocoanut and *malu* spreading, and the name certainly depicts the distinct Hawaiian setting and atmosphere.

If you are in Honolulu when the management is enter-

KEWALO BASIN, THE NEW ANCHORAGE OF THE SAMPAN FLEET

THE ATTRACTIVE NIUMALU HOTEL WITH ITS TROPICAL SETTING

taining with a luau, a native feast, be sure to go. It is an experience you will never forget. It requires seven to ten days properly to prepare such a feast, and the Niumalu leaves nothing to be desired. Of course, during dinner a superb Hawaiian orchestra plays and sings the choicest of the native songs. It seems that a luau and hula go hand in hand, and after the feast there is a rare treat in store for you. This may be your first experience at a luau. If so, let me suggest that you eat a little of everything. Undoubtedly many times during your career you have wished for the opportunity to eat with the fingers, and at last your wish has been fulfilled. Make the most of it and do not shy at the poi. This dish has always been a favorite among the Hawaiians, who eat it on all occasions. To make poi the root of the taro is first baked in an oven, or imu, and the outer skin removed. The carefully scraped roots are then placed on a short plank of hard wood called the poi board and pounded with a heavy pestle. With careful manipulation the roots are reduced to a sticky, doughlike mass. Then, by adding water to thin the mass, the poi is made of whatever consistency is desired. Poi is classed as of the one-, two-, or three-finger variety, based on the number of digits required to scoop it up. The natives prefer the dish after it has been allowed to sour, or ferment, but most Haoles like it fresh. The native 'royal salt' is a very important addition.

Lomi-lomi salmon is always served at a luau. The word *lomi-lomi* means to rub or squeeze. Blood-red salt salmon is soaked in water for several hours, the water being changed two or three times, and in this way much of the salt is drained off. The salmon is then squeezed between the fingers for a few moments before being shredded. Shaved ice, chopped onions, and mashed fresh tomatoes are then added, making a repast fit for a king.

Other favorite Hawaiian dishes are sweet potatoes, yams,

breadfruit, and bananas. These are served wrapped daintily in ti leaves. And of course there is the pork, and sometimes chicken.

Before leaving the subject of a luau, I want to tell you of three other possible night expeditions. Mrs. Lydia M. Bray arranges private luaus and furnishes everything, including the music and dancing. Her daughter is fast becoming the Islands' *première* hula dancer and is making some of the older girls step high, wide, and handsome for their laurels. Little Miss Bray saw Clara Bow in 'Hula' and on special occasions will give an interpretation of Miss Bow doing the native dance. Poi or no poi, you will double up with laughter.

Mrs. Marian C. Hall and Manuel Richards should not be forgotten in your quest for a little diversion. Their addresses and telephone numbers are in the directory.

Now much to our surprise, we are told that the gate through which we are passing is the western entrance to Fort De Russy, another one of the defense batteries of Honolulu. Situated in the heart of Waikiki, it occupies a great stretch of very valuable and choice beach land. In fact, the beach along here is by far the best of all the beaches, and a little dredging here and there to remove the coral would make ideal swimming. The fort has already made from the reef a fine large bathing-area, and, with its floats, diving-platforms and chutes, it is a popular rendezvous for bathers. Permission to use the Army pool is very courteously given, together with an invitation to come often and stay late.

Coming out of the fort by way of the eastern gate, we emerge on to Kalia Road, which, if we went to its very end, would land us among the pastries of Mr. Kina, the famous chef of the Royal Hawaiian Hotel. But let's not call on him to-day. Kalia Road runs almost parallel to Kalakaua

Avenue and is connected with it by Saratoga Road, Beach Walk, and Lewers Road. It is hard to believe that a little more than ten years ago this whole district was nothing — just a swamp fed by the streams from the mountains. In no time the whole aspect was changed. The canal dredged almost from the base of Diamond Head, parallel to the beach and eventually out into the ocean, side-tracked the streams and drained the swamps. Overnight beach houses sprang into existence, flowers, trees, and shrubbery grew in no time, and to-day this section is the most popular of the Waikiki district. And of course land values soared sky high. Lucky and far-sighted was he who purchased a piece of 'swamp' at a fraction of a cent a square foot and held on to it. Beach land is scarce, and one pays dearly for it to-day. The same will be said to-morrow of the heights and the valleys. There is just so much ground in Oahu suitable for residences and no more. If you are at all interested, remember what was said about Wilhelmina Rise on our journey to Koko Head.

Just after leaving Fort De Russy, and on the water side of Kalia, are several hotels and apartments. The first one is the very attractive-looking Edgewater group. Farther on are the Halekulani Hotel and Gray's-by-the-Sea, both charming and comfortable. Cottages are most attractively grouped among the cocoanut palms and are, except for meals, quite independent of the hotels proper.

Between the managements of both hotels there was quite a bit of good-natured rivalry over the exact location of Mr. Biggers's 'House Without a Key.' Mrs. Gray and Mr. Kimball were equally capable of convincing one that 'theirs' was the spot, but at last Mr. Biggers himself came to the rescue with a letter to Mrs. Gray in which he stated that if any spot in Honolulu gave him the inspiration for the story it was the entrance to her hotel.

Turning to the left at the entrance to the Halekulani, we are soon in the center of 'Flappers' Half-Acre.' A particular section between Beach Walk and Lewers Road has been given that title, and well named it is. If you are about here any time between four-thirty and dinner-time, the *raison d'être* will be all too clear.

I for one am tired and hungry and wish to goodness that automobile cushions were made without so many corrugations. But to the beach and a good bake, and let come what may.

CHAPTER VII

NUUANU VALLEY — QUEEN EMMA'S HOME — THE PALI — ISHII TEA GARDENS — NUUANU AND FORT STREETS

If I were a round-the-globe traveler and my ship were mean enough to stop at Honolulu but a few hours, there are two things that I would do here before even considering anything else: a drive out to Waikiki and then up Nuuanu Valley to the Pali. In a previous chapter we found out what happened on the beach years ago and what is going on there now. So what we are now going to do is to follow in the footsteps of Kamehameha across the 'plains' and into Nuuanu Valley to the very brink of the Pali.

It is hard to believe as we drive toward the city along King Street or Beretania Street, that the district east, or on the Diamond Head side, of Thomas Square, was once upon a time a dry, desert-like area, so barren, in fact, that from the site of the Honolulu Academy of Arts a view could be had of Diamond Head and of the entire coast from there to the harbor. During and following the reign of King Kalakaua a great deal of planting was scientifically carried on, with marvelous results. And now there are those progressive individuals in Honolulu who have a passion for destroying some of nature's wonders to make room for the ungainly sidewalk. Even the beautiful rows of poinciana trees along Wilder Avenue were threatened with destruction, all because of a few protruding roots. Think of the number of cities in the world that would tear up every sidewalk in sight to have in exchange a gorgeous display of poinciana. Why do we behave as we do?

Let us get together again at the corner of Beretania and Nuuanu Streets and head up the valley. The first thing that strikes our eye is the number of Oriental flower-stalls, with their variety of colored wares, fairly blocking the walk. Every morning fresh flowers fill the stands, and from appearances business is far from slack.

Four blocks from Beretania we cross Kuakini Street bordering Pauoa Park. On our near left corner are the Japanese consulate and residence. A great deal has been said about the 'Japanese peril' in Hawaii, and now is a good time to see what is meant by it. As we know, the Governor and Secretary of the Territory are appointed by the President of the United States with the approval of the Senate, and the Governor appoints the chief executive officers of Hawaii. But the members of the legislature are elected by popular suffrage, as are the city officials of Honolulu, including the mayor. At the present time there are nearly thirty-five thousand men and women voters in the Territory, and the vote is controlled by the Caucasian race. But by the terms of annexation all citizens of Hawaii became citizens of the United States and of the Territory, and all children born in Hawaii, regardless of nationality, are American citizens. And this is where the Japanese enter the question. Let's consider the population of the Territory and see how the Oriental's vote will eventually change the order of things. The same holds true for the City of Honolulu.

The population in round numbers for 1910 of Caucasians (American, English, Scotch, etc.) was 15,000. In 1920 it was 20,000, showing an increase of 5000 in ten years. For the Japanese we find 80,000 and 110,000 respectively, which is six times as great an increase as for the 'whites.' The next census will show even greater Oriental strides. And all this time the Japanese children have been climbing to-

ward the voting age, and what will happen is all too evident. The vote will be controlled by the Japanese, which will mean an Oriental legislature, city officials, and mayor. And the Territory of Hawaii is very much a part of the United States.

There has been a great deal of agitation for the Territory to apply for admission into our Union as a State. But that would mean a Japanese Governor! No, the only solution to the problem seems to be a commission form of government.

The fork road just beyond Pauoa Park leads to Pacific Heights, the eastern ridge of the valley's walls. This is one of the new choice residential sections of Honolulu, and a trip up there some day is well worth the time. The view from the top is superb, especially of Pearl Harbor, Barber's Point, and the Waianae Range.

For the next three or four miles the valley road is flanked by beautiful estates with gardens and rows of royal palms that literally make one gasp. The whole way is one great open-air nursery. Keep a sharp lookout at 2502 Nuuanu, a little beyond Wyllie, for a coloillea tree, a very rare tree in the Islands.

The Royal Mausoleum, just beyond the city's principal cemetery, is the place where the illustrious dead of Hawaii's royalty are buried. During the night of October 30, 1865, the caskets were removed from the Royal Tomb, in front of the Palace, to the Mausoleum in Nuuanu Valley. The dead of the Royal Family of Hawaii, with the exception of Kamehameha I and Lunalilo, are within its portals. The Kamehameha dynasty is lying peacefully under a huge mound, and the Kalakaua family is honored with a stone crypt.

And now we must say farewell to our old friend John Young. He was the only commoner to share this regal burial-place but he certainly earned the right. How much

more complete it would be if Kamehameha were only there beside him! But the bones of the Conqueror are far from those of his faithful friend. The exact location of the grave of Kamehameha has remained a mystery to this day. His burial was undoubtedly carried out in the custom of the time and his remains placed in a cave near Kailua, Hawaii.

In order to gain admittance to the grounds of the Royal Mausoleum, a pass must be obtained from the Superintendent of Public Works, whose office is in the Territorial office-building.

About one mile farther up the valley is Queen Emma Park, where we find the old country estate of the Queen. It is now the home of the society known as the Daughters of Hawaii, who bought the old residence to preserve it. This valley retreat was known in olden days by the name of 'Hanaiakamalama.' Here Queen Emma lived from 1856 to 1863 and, with her husband Kamehameha IV, entertained Hawaiian royalty and her many friends from the British colony in the grandest manner possible. The court life at this period of the monarchy had been the cause of much admiration on the part of distinguished guests from foreign nations, and not a little praise was accorded the coterie of beautiful women who comprised the train of Queen Emma. To-day there are but a scant few of her personal followers living to describe the régime of yesterday. However, luck is again with us in the person of Mrs. Jane K. Symthe, who greets us most graciously as we enter the house. Of all Queen Emma's girl friends Mrs. Symthe was her dearest and closest, and there was hardly a second of the day or night when the two were not together. It is interesting to know that Mrs. Symthe is the great-great-granddaughter of Kahaopuolani, the foster mother of Kamehameha the Conqueror, who took him at birth to the Pali Hulaana, on the island of Hawaii, and protected him from the wrath of

QUEEN EMMA

HANAIAKAMALAMA, QUEEN EMMA'S HOME

Alapainui. Had it not been for Mrs. Symthe's great-great-grandmother, there probably would never have been a 'Napoleon of the Pacific.' As Mrs. Symthe conducts us through the old mansion, we shall hear many little personal 'touches' that only she can give.

Queen Emma was the daughter, by an Hawaiian chief, of Fanny Young, the daughter of John Young, Kamehameha's and our old friend. She was likewise the descendant of the Conqueror, because John Young married Koanaeha, the daughter of Kamehameha's younger brother. Ahem! Anyway, she had the blood of royalty flowing in her veins, and all we have to do is to glance at her mother's picture to understand why Emma was so beautiful.

Queen Emma's parents gave her away at birth to her aunt, Mrs. Rooke, the wife of an English physician. Dr. and Mrs. Rooke reared the child as their own, and to all intents and purposes Emma never knew any other mother or father.

In 1856 Kamehameha IV and Emma Rooke Naea were married. A boy was born to the royal couple and was named Albert Edward after the Prince of Wales. Tragedy stalked at the threshold of the beloved rulers, for the child was never very strong and when only four years old died of a bad cold — undoubtedly influenza. The Hawaiians were deeply saddened by the death of the young prince, for they had hoped that he would perpetuate the Kamehameha dynasty. The parents were stricken with grief at the loss of their son, and it is believed that the father's sudden death a year later, when he was only twenty-nine years old, was from a broken heart.

In 1865 the widowed Queen went on a year's visit to England. Emma, in her childhood, had been well schooled in English history and customs, and she greatly surprised her hosts with her knowledge. It was at this time that the

lasting friendship began between Queen Victoria and Queen Emma. Even in those days distinguished visitors were hounded by the press and photographers, with the result that Emma's picture appeared in 'Harper's Weekly.'

The rooms of the Home are filled with household relics and those of a more personal use. Each item has an interesting story connected with it, and time flies all too fast as Mrs. Symthe tells us about this and that. Of course the royal bedstead fits into the general scheme, and you must look with admiration at the young prince's cradle.

The large lanai has not always been a part of the house. An Hawaiian custom demanded that if a celebrity was to be entertained and there was not sufficient room in the home for the occasion, an addition must be built. So it was when in 1869 H.R.H. Alfred Ernest, Duke of Edinburgh, in command of H.M.S. Galatea arrived at Honolulu. Kamehameha V was king at the time, but, he being a bachelor, it befell Queen Emma, his brother's wife, to do the honors. Her home in the valley was none too large, so an addition was immediately built in the form of a spacious lanai. Here the Queen entertained the Duke with much pomp and ceremony.

It is about time we caught up with Kamehameha in his victorious advances up Nuuanu. He left us when we were at Waikiki and set out with a portion of his army over the long stretch of plains, which now are the districts of Waikiki, Pawaa, and Makiki, and established a position at the foot of the valley. Kalanikupule, the king of Oahu and Maui, was in command of the Oahuans and, except for occasional running fights, made no strenuous attempt to check the advance of the invaders until he had been driven past the present site of the Oahu Country Club. But here the Oahu warriors made a desperate resistance and from their points of vantage gave Kamehameha something to worry about.

The prophecy made at Kamehameha's birth was destined to be fulfilled, however. A well-directed cannon-ball from John Young's artillery quickly disposed of Chief Kaiana, a traitor to the conqueror and a shining light of the Oahuans. At this catastrophe the morale of the enemy was shattered and their resistance gave way. Kamehameha eagerly pressed forward with his battle-crazed followers and slew right and left the retreating warriors and their fighting women. It was a struggle for their very existence, and at last the rapidly diminishing Oahuans found themselves facing death either on the points of advancing spears or over the cliff to be dashed to pieces a thousand feet below. They chose the latter. Thus the island of Oahu became a part of the rapidly growing kingdom of Kamehameha.

The Country Club is immediately beyond Queen Emma's home and at the end of the street-car line. It was opened in 1907 and to-day it has one of the finest eighteen-hole golf-courses in the world. The club-house is a rambling building equipped in modern fashion. Temporary memberships are permitted, and the privilege of the club and grounds is extended to hotel guests.

From now on the houses along the valley road become fewer and fewer, but there is every indication that in the near future this section will be thickly populated. As we wind our way along, it is easy to understand how the valley received its name Nuuanu. *Nuu* means hilly and *anu* cold, and it is certainly true that we can feel the change in the atmosphere as we mount to the Pali. About a mile past the Country Club we come to a fork where, not so long ago, the old Pali road branched off to the left. To-day it is called Mamalahoa Road, and, though extending but a short distance, it leads past many beautiful old estates. As we have all too plainly noticed in our wanderings, an opportunity to see the inside of one of these gorgeous tropical

private gardens presents itself but rarely. Near the end of Mamalahoa Road is the house of Mr. and Mrs. F. J. Lowrey. 'Ninko' is thrown open to the public at various times during the year, mostly on Saturday afternoons, and visitors are free to enjoy its beauty.

Continuing on our way along the right fork, we pass along the bank of the Nuuanu Stream for a short distance and then plunge through a forest of eucalyptus trees planted by the Territorial Government. The upper end of the valley is a great water-reserve, and we are able to catch hasty glimpses of the huge reservoirs on both sides of the road.

The sides of the valley are gradually closing in on us, and we know that the Pali is not far off. The steep sides of these bordering precipices give one a queer feeling of insignificance. But if we feel that way, just imagine how those poor devils retreating to their doom must have felt to see these walls, like the jaws of a huge monster, slowly closing down upon them. Many, indeed, escaped up the ridges on either side, and among them was the defeated king, Kalanikupule, and a small detachment of his bodyguard. For months they found refuge in the mountains, but at last they were captured, and the king was offered in sacrifice to the Conqueror's war god at Moanalua.

Very often in rainy weather silvery threads of falling water streak the sides of the valley near the summit. They are called 'Bottomless Waterfalls' because the water falling over the precipices is caught in a reverse current of air and cast upward into spray and gives the appearance of never reaching the bottom.

Suddenly rounding the last curve, our car comes to a halt at the very edge of the world-famous Pali. The beauty of the panorama stretching so majestically before us, and a thousand feet below, so stuns us for a moment that we simply sit and look.

THE PALI

Where King Kalanikupule saw his faithful followers hurled to destruction by the victorious Kamehameha

Spread out beneath us lies a panorama whose grandeur is at once a monument to the artistry of the gods and a testimony to the industry of man.

Rolling hills of vivid red volcanic soil reveal the even lines of the pineapple plantation below through which winds the road we are to follow, now past a field of grazing cattle, then dipping nearer the sea, skirting the emerald patches of rice and taro paddies before disappearing beneath a grove of banana trees.

Could we see beyond the Pali Cliffs rising, jagged and sharp as broken glass, against the sky to the right, great fields of sugar-cane would meet our eyes at Waimanalo, where, one of these days, we are going for a beach picnic.

Looking past the Navy Wireless Station, we agree that not even the Mediterranean can equal the blue of the sea, and who is there among us who has ever before seen a more splendid blending of color? It is hard to focus the eye on any one spot, I know, but let's watch that roller just leaving the brilliant blue depths on a journey inshore. Suddenly it strikes the reef, curls, and we see a thin line of foam creep slowly toward that patch of apple-green, its outer rim shading into a deep blue. Next it passes slowly over the royal-purple shadows of the Coral Gardens, and then, as though drugged with so much warm color, we imagine that we can hear its faint rustle as it washes drowsily upon the long white beach. Here is a memory that years of travel in other beautiful parts of this old world will not be able to erase.

On our trip around the island our way lies along the base of these fantastic mountains of savage loveliness at the extreme left of the scene. But enough gazing for now, so let's climb back into the car, providing the wind, which sometimes blows a sixty-mile gale through the Pali, has not taken advantage of our turned backs to whisk it out of sight.

One last, long, lingering look, and away we go down the valley toward Honolulu. Very often in returning to the city from the Pali, and especially when it is hazy or overcast at the summit, one has the sensation of looking through the small end of a huge megaphone. The dark walls of the valley direct one's sight to the sunlight and blue sky ahead, and we might, to all intent and purposes, be emerging from a mammoth cave.

Our task as war correspondents in the battle of Nuuanu Valley cannot be said to have worn us out completely, but in chasing Kamehameha all the way to the Pali we have developed a slight vacancy for tea. And what could be more to our liking than to sit in the cool of a fascinating little Japanese garden and be served by geishas in bright-colored obies?

At the corner of Nuuanu and Kuakini, the site of the Japanese consulate, turn to the right and then watch your step. About one block along Kuakini Street, and on the right-hand side, is the Children's Hospital. Across the street from the hospital are two lanes, Huna and Huli, which you almost need a microscope to find. Turn left down either one, for they join hands in front of Ishii Gardens. The house, the gardens, and the little Buddhist shrine are built on the bank of the Nuuanu Stream, the very same that we saw miles up the valley. The house is a ramshackle old place with a room for large parties above and cozy little nooks below for more familiar affairs, but you may prefer to take your tea in the garden, by the side of the stream.

Now is your chance to do a little shopping if you are so inclined. And incidentally a few more places of historic interest will crop up in our path. The main shopping area of Honolulu lies fairly well between Beretania and King in one direction and Nuuanu and Fort in the other. So upon cross-

ing Beretania Street in our exit from the valley, keep on going along Nuuanu toward the water. The first thing of interest that comes our way is the Liberty Theater, where most spectacular Chinese performances are presented. To us, however, it has a deeper significance. This was the former site of 'Rooke House,' the old home of Dr. and Mrs. Rooke, where Queen Emma spent the greater part of her younger days.

Now let us go slowly. In Honolulu there are certain shops that have, as their *raison d'être*, a few tempting articles for shoppers. These are the ones we want to ferret out, for their specialties are of the best. Opposite the theater is the Chin Chong Candle Shop at number 1182. Beautiful home-made and hand-painted candles of every description and size that sparkled like 'myriad crystals on a ruffled sea' are there for us to choose from. We are cordially invited to visit the factory at the rear of the store to see boiling paraffine gradually shape itself into stunning candles. The worn vat, the fire of glowing coals, the quaint bamboo sticks are all symbols of an art that is as ancient as the countless mysteries of the Orient. Two doors along the street is the Koa House, where every kind of novelty is made from the Hawaiian mahogany. Such things as calabashes, smoking-stands, miniature surfboards and outrigger canoes, tie-racks, and pipe-holders, and dozens of other novelties are ours for the price. And then there is Yee Yap Company, a fine place from which to select an Oriental curio. At number 1152 on the corner, and conspicuous on account of its large overhanging sign, is the world-famous Chinese Art Store of Fong Inn. Established in Honolulu in 1899, it has built up a reputation for the variety and genuineness of its collection, which probably cannot be equaled anywhere. It carries everything imaginable that is Chinese, and an intended visit of a few moments stretches

into an hour and deflates the wallet before you know what has happened. On we go, and after crossing King Street we must keep a sharp lookout to the left. At Number 927 is the shop of Wing Wo Tai, who specializes in fancy Oriental goods. E.W. says that this is a good place to buy silks.

Just before reaching the water-front turn to the left on to Merchant, and watch your step, for the Police Station has its portals wide open. Across the street from the jail is the old post-office building, dating from 1870. It now serves as offices for the Territorial Tax Department. The two cannon planted upright at the entrance have an interesting bit of history all their own.

Back in 1814 the Russian Governor of Alaska sent an expedition on a sealing voyage to the Islands. It is believed, however, that the real purpose was to establish a foothold in this greatly coveted group. Ship upon ship arrived, and owing to the dissatisfied and unsettled condition of Kauai, that island received the brunt of their aggressiveness. But the Russians could not keep away from Honolulu, where the following year they landed and built a well-armed blockhouse and hoisted the Russian flag.

Kamehameha was not at all pleased with the situation and before long deemed it wise to order the intruders out of his kingdom. The Russians packed their bags and heavy cannon on to their ships and left the port. A short distance from shore they encountered severe winds, and, as the ships were greatly overladen, the captain turned back to land in order to throw off some of the cargo. These two cannon that we see now, and also one at the Bishop Museum, were cast high and dry on the beach.

At the corner of Merchant and Fort is McInerny's well-stocked clothing store for men. It is by far the best of its kind in the city and has recently opened a department of ladies' hats, dresses, and what-nots.

Turning Mauka on Fort Street, a one-way route, we approach the city's Fifth Avenue and Forty-Second Street intersection. Not so long ago there was a large hau tree right in the middle of the crossing. It was used as a shade-tree in general where all the old 'corner-drug-store-ites' passed away the time. As a hitching-post for the 'out-of-towners' it served a useful purpose, but it will be longest remembered for its endearing associations with a piece of cheese.

On the corner now occupied by McInerny's shoe store there used to be the town's principal grocery store. Near the entrance and placed most conspicuously on a table was a nice big cheese with a large knife within easy reach. The urchins of the town were fascinated by that cheese and would watch it by the hour, their hungry little eyes shifting from the tempter to the storekeeper and back again. Usually there was one among them bolder than the rest who, wandering most innocently into the store, would sidle up to the table and at a strategical moment seize the knife, cut a good slice, and be gone. Then he would scurry with the agility of a monkey to the very tiptop of the hau tree where, lost in its spreading branches, he could sit at peace with the world while disposing of his prize.

Fort Street is the principal shopping-lane of Honolulu, and undoubtedly you will wander down here again. But for to-day all I want to call your attention to are the Japanese Bazaar at Number 1146 and the East Indian Store at 1150. There are other fascinating shops, but you have probably already heard of these two and will be glad to know where they are.

At 1057 Fort Street and 129 Hotel are the studios of A.L. Williams, the island photographer. He has been in Hawaii for a great many years and has taken intensely interesting pictures of Hawaiian scenes from the days of the monarchy

to the present time. A visit to his shop is like sitting through an historical movie of Hawaii's past. Mr. Williams most generously supplied the majority of the pictures used in this book.

Before leaving the subject of shopping let me tell you something. We all know the story of the 'Blue Bird' and where happiness was finally found. Now right down in the district of Waikiki are shops that are as good as, if not better than, many in town. New ones are opening every few months, and, competition being lively, the variety and class of stock is excellent. Take, for instance, the shops of Milnor Inc. in the Royal Hawaiian, Moana, and Sea Side Hotels. Many a time after spending hours wandering from one place to another in town I have found just what I wanted out there right at my very door. To those who have not come across Milnor's shops on the mainland let me say that every article in stock, ranging in price from a few cents up into the thousands, comes either from Europe, Asia, or the Orient. Take my advice and before doing any promiscuous buying, drop into Milnor's and see what they have.

CHAPTER VIII

BISHOP MUSEUM — KAMEHAMEHA SCHOOLS — FORT SHAFTER — MOANALUA GARDENS — RODGERS AIR PORT — NAVAL STATION — FORD ISLAND — FORT KAMEHAMEHA — RED HILL — TEA AT ALEWA HEIGHTS

Our expedition for to-day is more convenient to undertake in the afternoon, and consequently we may spend another uninterrupted morning on the beach. And the more of them the merrier, but remember that in the tropics if there is something to be done, it is wise to do it now and not put it off till to-morrow.

Leaving Waikiki shortly after luncheon, we head first for the Bishop Museum. The easiest way is along King Street past familiar landmarks, through Honolulu's business section, emerging from the other side by way of the Oriental district and arriving in a few minutes at the grounds of the Kamehameha Schools, where the Bishop Museum is located. Note the beautiful row of night-blooming cereus that is rapidly hiding the low stone wall bordering the schools on King Street. Before long this will be as famous for its occasional nightly gorgeousness as is the hedge bordering Punahou College on Wilder Avenue. The Museum will be completely covered one of these days by the shiny green leaves of the bignonia.

Princess Bernice Pauahi was the daughter of High Chief Paki and Konia, a granddaughter of Kamehameha the Conqueror. She was the last of the line of the great warrior, but refused the throne in order to marry Charles

R. Bishop, Minister of Foreign Affairs under King Lunalilo. The Princess was the wealthiest landowner in the Islands and upon her death in 1884 left a great part of her fortune to endow the Kamehameha Schools for Hawaiian Boys and Girls. They are boarding-schools with excellent courses in preparation for college and are open only to students of Hawaiian ancestry. The Boys' School, on our right, is maintained as a military school and is a leading institution in the R.O.T.C. of Hawaii. The Girls' School offers excellent training in domestic science as well as in its regular courses.

It is of interest to us to know that Queen Liliuokalani and Princess Bernice Pauahi were foster sisters. It was an old custom among the Hawaiians to give a child into the care of another family, which had a tendency to cement the ties of friendship among the chiefs and develop harmony among the common people. Liluokalani was given away at birth to Paki and Konia and was as tenderly raised by them as was their own daughter.

In 1889, Charles R. Bishop founded the Museum as a memorial to his wife. 'A bright light among her people, her usefulness survives her earthly life.' As one of the Kamehamehas the Princess inherited a great part of the regalia that we shall see in the cloak-room, and with this exhibit as a beginning the Museum quickly expanded into its present state of extreme interest.

At the entrance to the building are two surfboards that were used by High Chief Paki to ride the surf at Waikiki. They are much longer, narrower, and a great deal heavier than the ones used to-day and required tremendous strength properly to catch the wave on its journey toward the shore.

The Bishop Museum should mean a great deal more to us now than it would have if we had entered its portals di-

rectly from our steamship. It is one of the world's great museums and covers all aspects of the islands of the Pacific with its wonderfully arranged collections and exhibits. There is something fascinating about being able to associate various articles with the lives of Hawaiian heroes whom we have met in our wanderings. Here for instance we may see the ancient royal regalia, the superbly beautiful feather cloaks and helmets, such as the 'million-dollar' cloak of Kamehameha I and the recently returned Joy cloak. Mrs. Lahilahi Webb, friend and companion of Queen Liliuokalani, is now a valued member of the Museum's staff and gives frequent lectures on the rare feather cloaks which are so highly treasured. During the past year or two an effort has been made to locate throughout the world feather cloaks and capes that were taken away from Hawaii years ago. Many were found to be possessed by private and public museums of Europe, while others are owned by men and women of wealth, many of them members of the peerage under the British Crown. These treasures are family heirlooms, and it is extremely difficult to pry them loose from their connections. However, two unusually fine cloaks have recently been returned to their native land and may be seen to-day in the Bishop Museum. One from England was the gift of Miss Eva Starbuck, of Aylesbury, the cloak given to her ancestor, Captain Starbuck, by Kamehameha II in 1824. The other was found in New Jersey and was the one presented to Commodore Kearny, U.S.N., by Kamehameha III in 1843.

The sentinel-like kahilis, which are great feather standards of every color, were used as insignia of rank. It seems that the kahili was originally used as a 'fly-flap,' and later much larger ones became signs of high rank. They were used mostly on state occasions and at funerals, and we are shown the ones that were carried at Kaiulani's funeral.

The handles are made of human bone, tortoise-shell, and ivory and inlaid, painted, or polished Hawaiian wood. The feathers were obtained from such birds as the *oo*, tropic-bird, peacock, iwa, duck, and ostrich. The oldest kahili dates back to the time of the Conqueror.

The Museum is distinctly divided into an Hawaiian and a Polynesian section and offers a fine opportunity to the student of science to browse around besides being tremendously interesting to us. The early life of the natives is shown by illustrating with lifesize groups which become more and more lifelike the longer you look at them. Household implements of all kinds are displayed and, together with the weapons of stone, wood, and bone, show clearly the similarity in the mode of living of the tribes of the South Sea Islands.

Many visitors to the Museum never go up to the second floor, to the collections from Polynesia, Micronesia, Melanesia, and Australia. If you are at all in doubt just where any of these regions are, you will soon have a mental picture of their locations from a most wonderful wall map that shows in detail all the islands of the South Seas. This map, the huge *Octopus punctatus*, or devilfish, and the miniature canoes and sailboats, besides hundreds of other articles from all the islands, will make you more than thankful that you mounted those very few steps.

About one mile farther on is the Ordnance Depot of the United States Army, which keeps the various military posts supplied with ammunition. This is the beginning of the Fort Shafter Military Reservation, and after crossing Kahauiki Gulch we arrive at Fort Shafter, the headquarters of the United States Army in the Hawaiian Islands. A drive through the grounds is worth while, and maybe you will arrive on a day when there is a parade to which visitors are invited. This was the first permanent post to be es-

tablished, as outlined in the general defense plans of Hawaii, and was occupied by troops in 1907. It was named after General Shafter, leader of America's forces in Cuba in 1898. The coast-defense batteries quickly sprang into existence, and Schofield Barracks were occupied in 1909. During this time the several army posts were independent of each other, reporting directly to the Commanding General at the Presidio in San Francisco. In 1910 this unfavorable condition was improved by the consolidation of all the Hawaiian posts into a single military district which was known as the District of Hawaii but was included in the Department of California. Headquarters were first established at Schofield but were later transferred to Shafter about the time that the Department of Hawaii was formed. This was another important step forward, and in 1913 the designation was again changed, this time to the Hawaiian Department, when the forces in the Islands were made an independent command subordinate only to the War Department.

Across King Street from Fort Shafter is Tripler General Hospital, the Army's chief medical base in the Islands. It was built in 1906 with a capacity for only twelve patients, and from this meager beginning has developed into a several-hundred-bed establishment.

Down the hill from the Military Reservation are the Moanalua Gardens. This is the most beautiful estate in Honolulu to which the public have ready access. The property of the late Mr. S. M. Damon, pioneer banker in Hawaii, was given to the city as a public park by the terms of the owner's will. The gardens furnish a splendid example of the beauty of the Hawaiian landscape in its cultivated state, and many of the very rarest plants known to the Islands are found here. A stream winds its way through the velvet lawns, and an hour or more spent on its banks passes by all too quickly.

Just before crossing the concrete bridge and on our left is a stone fountain. This is a memorial to Charles L. Carter, who was killed in the clash that followed when Government forces surprised the royalists at the Bertelmann house, Diamond Head, as they were plotting the overthrow of the Republic of Hawaii. Mr. Carter was the only man on the side of the Government who was killed during this insurrection of 1895.

Just past the Gardens we come to the Puuloa Road Junction. To go to Wheeler Field, Schofield Barracks, or on to Haleiwa we should bear to the right and up Red Hill. To-day, however, we are going to the left along a winding road and past a banana plantation. In a little more than a mile, and just after crossing the railroad-track to Pearl Harbor, turn left on an improved road leading to Rodgers's Airport, the city's commercial flying-field.

In September, 1925, a United States Navy plane, called the P.N.–9, under the command of Commander John Rodgers as navigator, with Lieutenant Connell as pilot and Pope, Stantz, and Bowlin, left San Francisco on the first non-stop flight to Honolulu. When within one hundred and eighty miles of the island of Maui, the plane exhausted its fuel-supply and made a successful landing on the water. The outside world received no news of the P.N.–9 or its passengers for over a week. Then as if by magic it appeared off the coast of Kauai and was taken in hand by a submarine and towed into Nawiliwili Harbor. Captain Rodgers later returned to Washington, where he was killed in an airplane accident at the Naval Station at Anacosta.

The airport is the result of a great deal of work on the part of civilian aviation enthusiasts who are able to look ahead a few years to see how necessary it is to prepare now for the air transportation of the future. In March, 1927, Mr. E. P. Warner, Assistant Secretary of the Navy, visited

the Islands and officiated at the dedicatory exercises in honor of Captain Rodgers. Airplanes from Wheeler Field and Luke Field took part in the ceremony and greatly impressed the spectators with their maneuvers.

Again on our way, we pass through the cane-fields of the Honolulu Plantation Company. For nearly two and a half miles we have our first opportunity to see the 'gold-fields' of Hawaii in all their glory.

Arriving at Pearl Harbor junction, continue straight ahead and stop at the entrance to the Naval Station. A most courteous marine guard will ask a question or two, probably take your cameras, and direct you to the submarine base, the drydock, and the Luke Field boat-landing.

It was not long after the missionaries landed in the Islands before United States warships began calling at Honolulu. The commanders readily saw the importance of holding such an advantageous position as a base for outfitting and repairing ships, and nearly all of them appeared to urge that the United States gain a foothold in the Islands.

The first report made to Washington on the value of Pearl Harbor as a naval station was made in 1845 by Lieutenant J. W. Curtis, of the Marine Corps. He was on board the frigate Constitution, famed for its activities during the War of 1812, and he happened to arrive at Honolulu just when Kamehameha III was having such a hard time keeping peace with the English and the French. Lieutenant Curtis was asked his opinion in regard to a proper method and location for the defense of Honolulu and he surprised the Hawaiian Minister of Foreign Affairs by selecting Pearl Harbor. In the report he said: 'Allow me to call attention to the importance of Pearl Harbor, the perfect security of the harbor, the excellence of its water, the perfect ease with which it can be made one of the finest places in the Islands, all of which combine to make it a great consideration.

While the harbor was clearing out fortifications could be built, troops could be drilled, the forts might be garrisoned, Government storehouses built. The amount of money to be expended will be but a feather in comparison with the almost incalculable amount of wealth that will result upon the completion of these objects.' For years afterwards the limitless strategic importance of Pearl Harbor was stressed by visiting naval officers, but it was not until 1876 that anything was done about it. And then the Congress at Washington opened its eyes with a start.

For many years past attempts had been made on the part of the Hawaiian Government to establish amicable trade relations with the United States, but without a great deal of encouragement. In 1870, however, a steamship-line was established between San Francisco and Australia by way of Honolulu. Sugar-planters in Hawaii had visions of a profitable market for their crops in Australia and saw the possibility of further trade with British Colonies. This would mean that America would lose a golden opportunity to make huge profits in future trade. The result was that in 1876 a Reciprocity Treaty was passed which permitted entry of Hawaiian raw sugar into the United States free of duty and gave to the United States the right to operate a coaling-station in Pearl Harbor. Since then the United States has had virtual control of the harbor, although annexation did not take place until 1898.

Pearl Harbor contains about ten square miles of navigable water, divided naturally into three locks, or arms, by two peninsulas. On the eastern extension of land is located the town called Pearl City. When you hear people say that they have been to the 'Peninsula,' this is what they are referring to. The difficulty in making the harbor practicable lay in the shallow bar at the entrance and in the winding channel leading to the deep inner locks. The first Ameri-

can warship to anchor in the harbor was the small gunboat Petrel, which was in Hawaiian waters in 1903. This feat only hastened the work of dredging, which included the removal of the bar, the straightening of the channel, and excavation for a drydock. In 1911 a great deal of the difficult task had been completed, and the United States warship California entered the harbor under its own power and dropped anchor opposite the present drydock. This was the first large vessel ever to enter the inner harbor, and it more than strengthened the conviction of those who saw years before the military advantages of Pearl Harbor.

The building of the drydock was a wonderful feat of engineering and took several years to complete. Built on a coral floor, it was first necessary to sink hundreds of piles in order to make a firm foundation for the dock. In 1913 the drydock collapsed when the caisson, or water-tight compartment, was pumped out, and many months of valuable time were lost while experts discussed a new method of construction. In 1919 it was formally dedicated and opened to the service of the United States Navy and merchant marine vessels. The drydock is an immense structure, 1039 feet long and 148 feet wide. It is amply able to accommodate any vessel in the Navy, but not every ship of our sea forces can enter Pearl Harbor. It is too shallow for the largest vessels. The drydock is there, however, so appropriations for dredging must be made by Congress to relieve this embarrassing situation.

The coaling-station, opened in 1916, is complete in itself with wharf, railroad, and hoisting-towers. The new Pearl Harbor radio station, with the three towers that we see, was placed in operation in 1918.

While we are at the drydock, look across the water to Ford Island, where Uncle Sam keeps some of his air forces. In ancient days the island was owned by Dr. Seth Porter

Ford, the physician to Kamehameha IV, who entertained here on a lavish scale. In later years it passed into the hands of Mr. C. A. Brown, whose house stood near the present site of the swimming-pool at Luke Field. During the World War the island was purchased by the Government as a home for its aviation. To-day the Naval Air Station occupies the half of Ford Island nearest us, and the Army Air Corps has bombardment and observation squadrons and a repair depot on the other side. The pursuit squadrons are stationed by themselves at Wheeler Field, near Schofield Barracks.

A morning spent with the Army Air Corps at Luke Field is a great way to see at first hand the inner workings of an Air Corps Station. If you contemplate such a visit, I suggest that you call the Adjutant at Luke Field by long-distance telephone and find out the boat schedule, which changes quite frequently.

Our tour of the Navy Yard has been brief but complete, and we must return to the main entrance in order to collect any impedimenta that we may have left there. At the Pearl Harbor Road Junction turn to the right and we are on our way to Fort Kamehameha.

The ground now occupied by the fort used to be part of Queen Emma's estate. It was occupied by troops in 1913 and was called Fort Kamehameha in honor of Kamehameha the Great, who died in May, 1819. The fort has batteries which control the entrance to Pearl Harbor and is the most important of all the coast-defense stations. On the opposite side of the harbor's mouth is a small battery called Fort Weaver.

In order not to retrace too many of our steps, let us, when we get back to Pearl Harbor Junction, continue straight ahead across the railroad-track and through an avenue of algaroba trees. This route takes us past the

Honolulu Plantation Company with its mills and laborers' quarters and connects with the Kamehameha Highway after winding through the cane-fields for about two and a half miles.

Turn to the right on the highway, and we are on our way toward Honolulu. In no time we are climbing the slope of Red Hill and have a wonderful backward view of Pearl Harbor, Luke Field, and the Waiana Range. To-day there is no need to bother about the pineapple-stand at the top of Red Hill, for we have something else in mind before the jaunt is finished.

On the way down the other side of Red Hill there is a grand view of Honolulu and the harbor. Here is a fine chance to see how similar in formation are the craters of Punch Bowl, near to us, and Diamond Head in the distance. Notice how the lava has been piled higher on the sea side.

Winding our way through Moanalua Valley, we soon arrive at Puuloa Road Junction and are back at the Moanalua Gardens. Continue along the main road until just past the United States Ordnance Depot and then turn to the left on to Middle Street, which soon curves to the right on to School Street. In about three quarters of a mile the old Insane Asylum, bordered by a high fence, greets us, and here we must turn to the left on to Lanakila Street and mount Alewa Heights to a Japanese tea-room. From Alewa a marvelous view may be had of Moanalua and Kalihi Bays, Pearl Harbor, Honolulu, and back up into Nuuanu Valley.

CHAPTER IX

TANTALUS — PUNCH BOWL — HONOLULU ACADEMY OF ARTS — ROYAL HAWAIIAN FOR TEA

Some old Chinaman said years ago that 'one good see is worth a million tells,' and I am sure there is no argument about that. No matter how good our 'bump of locality' is or how much we have studied the maps, the scene itself, suddenly spread out at our feet, will work wonders.

There is no reason why this jaunt cannot be made in the morning, or why the objectives cannot be the incentives for separate trips. For convenience, however, we are going to take the afternoon for it and are going to link all of them together.

Remember our motto is never to retrace our steps if we can conveniently help it, so our approach toward the city to-day will be along Beretania instead of King Street. A mere name of anything means little unless it recalls some incident of the past. As these two streets are the main thoroughfares of Honolulu, you will see and hear of them often, and a word about their names will not be out of place.

In 1792, Captain Vancouver, sailing under the British colors, touched at the Islands on a survey mission. He at once made friends with the natives and gave them presents of orange trees, grapevines, and other useful plants and seeds. Kamehameha took a great fancy to the Captain and listened intently to all that the Englishman had to say relative to Hawaii, the outside world, and religion. The Conqueror was so impressed that a council of chiefs was

held aboard Vancouver's flagship to place Hawaii under the protection of Great Britain. The British flag was hoisted over the land a few days later, and the Captain took possession in the name of King George the Third. This cession, however, was never ratified by England, nor were Vancouver's promises to send missionaries fulfilled. But all this aided tremendously in the development of good feeling between Great Britain and the little Kingdom in the Pacific.

It is not at all surprising, then, to find the name of Great Britain, or Britannia — Beretane — Beretania — perpetuated throughout the Islands' history. We first run across it as the name of the first vessel built here in 1794. Captain Vancouver was at Hilo, Hawaii, and in return for the generous hospitality shown him and his men, he had his carpenters build for Kamehameha a much-wanted boat. It was duly christened 'Britannia' and became the backbone of the Conqueror's little navy.

Again, when Governor Boki and his wife Liliha, of Punahou fame, returned to Honolulu in 1825 after their visit to England with Kamehameha II, they were filled with gratitude for what Great Britain had done for them and the Hawaiian King and Queen. So Boki proposed that sites for the English consulate and consular residence be bestowed upon the consul for present and future use. Consul Charlton, then in office, received a small lot near the foot of the Fort Street for an office and a large piece of property, afterwards called Beretane, for his home. The street bordering the estate was rightly named after it, and to-day is known as Beretania.

King Street has a much less complicated derivation. We recall that in 1843 Kamehameha III transferred his capitol from Lahaina on Maui to the more progressive city of Honolulu. The king was attracted by a mansion built by

Governor Kekuanaoa for his daughter and promptly confiscated it for his palace. The site of the building was in the grounds now occupied by the Royal Palace, or Capitol Building, and from that day to the end of the monarchy the estate was the home of the kings of Hawaii. The path, road, boulevard, or whatever it was that passed the royal abode, was certainly the 'street of kings' and it was called King Street.

As long as we are on the subject, it might be of interest to go a bit farther. A glance at a street directory of Honolulu would be a fine way to test one's knowledge of the history of the Islands. There are streets named in honor of heroic figures of Hawaiian birth, such as Kamehameha, Kaahumanu, and Keeaumoku, a famous general and instructor of the Conqueror's. There are others that recall most vividly the days of the early explorers and traders like Cook, Vancouver, and Metcalf. Still others honor the memory of that fearless band of missionary pioneers — Hiram Bingham, for example. Then we find Queen Emma and Princess Likelike and many others of the royalty in bold print. Some of the foreigners who have done so much for the welfare of the Islands are not forgotten — Dole, Bishop, Thurston, and Wyllie, for instance. And many more illustrious names appear. Still other streets are called after the places where they lead to, such as Punch Bowl, Tantalus, and Fort — to the old fort by the harbor. More of them are known by the locations they pass by, like our two old friends and Hotel, which bordered on the old Royal Hawaiian. Then we find Ala Moana and Alakea, meaning along the sea and along the wide way.

Leaving Waikiki, we are once more on Kalakaua Avenue ready to mount up in the world. This time as we speed along keep a lookout for the beautiful hedge of oleanders that borders the avenue on the right a short distance from

King Street. At the now familiar junction turn to the right and then immediately to the left on to Punahou Street. At the intersection with Beretania turn left and away we go. Notice the beautiful old banyan tree, on the right corner, with its branches spreading well over our path. This is one of the few really large banyans in Honolulu and deserves all the respect that we can show it.

Now be careful. Before we can bat an eye we must head *mauka* on Makiki Street, the first one to the right. It is easy to recognize our turn by the new 'Fashion Center' on the corner.

Here, on our left, is another of Honolulu's many parks, Makiki Park. Just past it are the grounds of the Hawaiian Sugar-Planters' Association, where extensive experiments are made in the cultivation of the cane. Keep a sharp watch along here for the white monkey-pod tree that blooms so beautifully from May to July. At the fork in the road bear right across the concrete bridge and then left up Makiki Valley. — If you are not going to Punch Bowl from Tantalus, bear left at the first fork up Makiki Heights and on to Tantalus by the way we are coming down. In this way you have a wonderful view of everything on your descent, as all is before you instead of behind.

We are soon out of Makiki Valley and zigzagging our way round the sloping Round Top, or Ualakaa. Stop somewhere along here for a glorious view of Diamond Head, Waikiki, and Manoa Valley. On the side of the road are brilliant magenta bougainvillea vines. Continuing for about a mile and a half along a twisting, winding up-grade, we catch a glimpse of the city far below and Pearl Harbor away in the distance. Here on the left side of the road is a young forest of koa trees, the Hawaiian equivalent of mahogany. And then a half mile ahead is a planted grove of Australian cedar, a valuable wood grown experimentally.

And now right in front of us across the valley looms the eight-thousand-year-old Mount Tantalus — Pu-u-Ohia — rising to a height of 2013 feet. But how did Tantalus get its name?

From the 1901 files of the 'Advertiser,' Honolulu's morning paper, is found the answer in the words of Professor Curtis J. Lyons, reprinted in the 'Hawaiian Annual' for 1928:

Well, Tantalus. The story is that a lot of Punahou young fellows, in the earliest days of the school, when the oldest boys were kids, named it. Some of them got permission from their teachers to ramble up the mountain, and one Saturday afternoon started on their trip of exploration.

It was late when they left the school, and there was no way to go. Instead of going up Forest Ridge, which used to be an open ridge, they went up Round Top. When night approached, they were all some distance away, with the valley between them and the peak. The valley was covered with a thick undergrowth, and they had to give up the ascent. The boys were only youngsters of ten, but they were versed in Greek mythology, and they immediately dubbed the mountain 'Tantalus,' because of their tantalizing experience, the peak so near, but yet the valley between them and the summit.

Tantalus was the Greek who was punished by being placed in a pool of water with an insatiable thirst, but as soon as he attempted to drink, the water receded. The word 'tantalize' is of the same Greek origin.

Those early boys at Punahou named a good many of the places about here. I think some of the Emersons and Gulicks were in the party that named Tantalus. I didn't get here until a few years later. They named 'Round Top,' 'Sugar Loaf,' 'Olympus,' and other points about Honolulu.

Continuing up the mountain, we are soon winding our way through a forest of *kukui*, or candle-nut trees, which overarch the road with their light silvery-green foliage.

And then on the left are coffee shrubs with shiny dark-green leaves.

The highest point of the Tantalus loop offers a fine view over and down the bank into the jungles of Makiki Valley. But the best vantage point is about a half-mile farther and on the hogback ridge between Pauoa and Makiki Valleys. Here you must stop and look far and wide. If you are energetic, get out of the car and walk up the foot-path a short distance to where you seem to be monarch of all you survey.

In the descent we drive through another forest of koa trees and on past the Federal Agricultural Experiment Station. Not a single moment is boresome, for we are kept busy trying not to miss anything. This winding downhill road, known as the Corkscrew, though not dangerous, is indeed enlivening, and we are kept busy with the views, especially of Punch Bowl off to the right.

At the fork in the road we continue straight ahead and eventually we pass residences of employees of the F.A.E.S., and a small settlement of squatters. Then, turning at once to the left, up the slope of Punch Bowl we go. This crater undoubtedly received its name years before the summer of 1918. It is similar to Diamond Head in form and structure and from the same cause, the trade winds, has its sea side higher than the land side. Rising directly back of the city to a height of 498 feet, it is a natural observation tower from which to view the surrounding terrain.

It is not often that one has the opportunity to ride over a crater-bed in an automobile, but that is just exactly what we are doing. It is forty-five thousand years since Punch Bowl was an active volcano and we can feel reasonably safe in its crater now. The inside of the crater is used as a rifle-range for the Hawaiian National Guard. Each year a picked team of riflemen is sent to Camp Lewis in Washington, and not only have the boys frequently returned with

every honor in sight, but during the encampment they have been the life of the party. An ukulele, a guitar, nimble feet, and supple joints, and the rest is easy.

In no time we are on the city side of the crater and now we have the best opportunity in the world to become properly oriented. Do not stay in the car but climb up to the very topmost point, a matter of two or three puffs, where you can play Columbus or Balboa. The platform was built by the pupils of the McKinley High School of material passed up by the links of a human chain. Around the base are important landmarks indicated by arrows and with their respective distances carefully marked.

The view from Punch Bowl is the finest that can be had of the city. From Diamond Head all the way to Barber's Point we are able to pick out familiar objects. What always impresses me most is the smallness of Honolulu Harbor and the comparatively few docking facilities that are available. If Honolulu is to progress by 'leaps and bounds,' the city fathers had better get busy with their water-front.

Again let us turn back the pages of time to the year 1794. This, we remember, was just before Kamehameha arrived at Waikiki in his triumphal conquest of Oahu. To Captain Brown, of the British warship Butterworth, belongs the honor of officially discovering Honolulu Harbor, for in November, 1794, he slowly made his way through the narrow and treacherous entrance and dropped anchor in the harbor, which he named 'Fair Haven.'

Upon landing Captain Brown at once made friends with Kalanikupule, King of Oahu, and mixed in local affairs by selling arms and ammunition to the natives. Captain Brown's timely arrival and ready assistance enabled the Oahuans to repel an invasion by Kaeo, the mighty sovereign of Maui. In celebrating the victory a salute was fired from the British tender Jackal, and a wad from one of the

WAIKIKI FROM PUNCH BOWL

guns went wild and killed Captain Kendrick, of the American sloop Lady Washington, as he was quietly dining on board. This unavoidable accident was the downfall of Captain Brown. The funeral of the American skipper was of a different sort from that to which the natives were accustomed, and they looked upon it as an act of sorcery to compass the death of Captain Brown.

King Kalanikupule, however, was grateful for what the English had done for him and showed his appreciation in the form of four hundred hogs. It being necessary to salt down the valuable pork, Captain Brown dispatched most of his men under Mr. Lamport to gather salt from an ancient pond between Honolulu and Pearl Harbor. During their absence the Oahuans, inspired by ambition to possess a modern navy with which to attack Kamehameha on his own island of Hawaii, boarded the British ships, killed Captain Brown, and imprisoned the few remaining members of the crew. Fortunately Lamport and his men sensed the situation in time, returned to their ships post-haste, and by a vigorous attack overpowered the natives, forcing them to jump overboard. The English immediately set sail for China.

As we stand on our 'observation platform,' we cannot help but think what an ideal spot Punch Bowl must have been from which to protect the city and harbor from invasion. Kamehameha was of the same opinion, and during the aggression of the Russians in 1816 he had placed here a battery of cannon to protect the town.

If you are in Honolulu during the Easter season, there is a rare treat in store for you. Early Easter Sunday services are held atop of Punch Bowl, where a huge illuminated cross is placed. There is always a large attendance, and in the peace and quiet of a new day the ceremony is most impressive.

On our way down Punch Bowl notice the number of papaia trees that seem to be growing like palms in a desert. Each fruit probably has a dozen pairs of eyes hungrily watching it and waiting for the first signs of approaching yellow. If no one is about and your appetite is aroused, hop out and pick one.

This time, when we near Squattersville, keep on going straight ahead down the rear slope of the crater. There is an old Hawaiian cemetery on the right of the road which is always most beautifully dotted with flowers. To the Hawaiians there is no such thing as 'out of sight, out of mind.' Keep bearing to the right until the car-tracks on Lusitania Street come in sight and then follow them toward the ocean. In a moment we cross School Street and must follow the tracks along Emma Street.

In 1840 Mr. and Mrs. A. Cooke opened a school in Honolulu for the exclusive use of the children of the royal family and high chiefs. Although to-day new concrete buildings occupy the original site for a public institution, it is still called the Royal School. Here on our left it affords to those interested in educational affairs a splendid chance to see at first hand the school problem of Honolulu.

Opposite the school is the old-fashioned house that served as the presidential mansion for Judge Sanford B. Dole during the trying days of the Provisional Government and the Republic. Shortly after his death in 1926 the estate was sold at auction, and to-day it shelters the students of the Ping Mon Chinese School. Here the pupils learn their A-B-C's in the language of their forefathers.

Again, bordering our path are the Pacific Club, one of the most prominent social clubs in the city, the Central Grammar School, Emma Square, and the Episcopal Cathedral. To Queen Emma and her husband Kamehameha IV goes much of the credit of establishing the Episcopal

(Anglican) Church in the Islands. We remember how strongly the royal pair leaned toward England, and at their request Bishop Staley was sent over from London in 1862. The King and Queen gave lands for a cathedral, a temporary building was erected, and several schools were opened. The most noteworthy of these were Iolani School for Boys and Saint Andrew's Priory for Girls, both institutions now in operation. The present Episcopal Church, Saint Andrew's, was built in 1867, partly of stone brought over from England. Although it was formerly the property of the Church of England and the seat of an English Bishop, who was a royal chaplain, it is now under a bishop of the American Episcopal Church.

Just past Saint Andrew's and on the right side of the street is Honolulu's narrowest chartered thoroughfare — Corkscrew Lane. Not over three feet wide, it winds its way through a mass of buildings from Emma Street to Fort.

At Beretania Street turn to the left, and again we can breathe the atmosphere of Washington Place, the mansion of Liliuokalani. As we know, it is now the home of the Governor, and, if fortunate, we might be present at one of his receptions. The house and the gardens are both very expressive of the tropics, and as it is one of the few Honolulu homes to which visitors have occasional access, it is well not to miss the chance if one is invited.

In 1857, Napoleon III of France had a qualm of conscience and strove, through the medium of expensive gifts, to conciliate the Hawaiian people and make them forget the wrongs of yesterday. He presented to the King an immense array of gold and silver tableware, which was used by Kamehameha IV and his successors, including Queen Liliuokalani. The service was finally turned over to the Hawaiian Archives and by an act of the legislature event-

ually found its way into the home of the Governor to be used on state occasions.

When we cross Punch Bowl Street, a block beyond, slow down a bit and jump back nearly seventy years to the reign of Kamehameha IV and Queen Emma. These two were forever doing kind things for the welfare of their subjects, and the most notable memorial of their graciousness is the Queen's Hospital. The royal pair conducted a most successful campaign among the residents of Honolulu for funds to start the building, and in 1860 the corner-stone was laid, and soon after Queen Emma's Hospital was ready to serve her people.

Thomas Square occupies the whole block between King and Beretania Streets, and consequently we pass it on our way home. But this time our attention is attracted by the Honolulu Academy of Arts, the most generous gift of Mrs. Charles M. Cooke, Sr. The building was formally thrown open and dedicated to the educational uses of the public in April, 1927.

In order to give a clear and concise account of the Academy I am going to quote from one of its pamphlets such parts as we want:

> For a number of years, the desire of several Honolulu residents to share with this community their collections of objects of art has been expanding towards the present realization.
>
> The natural evolution of the idea led to the formation of a Corporation in 1922 under the name of the 'Honolulu Academy of Arts,' and to the appointment of a Board of Trustees with full control of its affairs. The following year, Mrs. Charles M. Cooke offered to erect a building for the Corporation, and to endow it with sufficient funds to operate a Museum and to present the Trustees with her collections. This initiated a search for a suitable building-plot, which finally led Mrs. Cooke and her family, who now joined with her in the project, to donate their home site facing Thomas Square.

With an immediate prospect of building, the services of Mr. Bertram G. Goodhue as architect were secured and his preliminary drawings started late in 1923. His sudden death in the midst of this work threw its actual completion into the hands of the continuing firm, Bertram G. Goodhue Associates, under the direction of Mr. Hardie Phillip.

Mr. Goodhue sensed at once the architectural needs of the gentle Hawaiian climate, where courts open to the sky and cooled by water trickling into fountains are practicable. He felt, too, the possibility of building into this structure adaptations of forms which the peoples migrating to this common soil have brought with them.

As is fitting, the buildings present an Hawaiian face. The flowing roof lines and informal 'lanai' or porch, distinctive of an early Hawaiian-American house form, recreate the simple atmosphere of island friendliness and hospitality.

Within, the rooms are grouped about five courts, three of which are being built at present. To the left and right of a central open-air auditorium, courts enriched respectively with Chinese and Spanish features have been appropriately chosen to center the Oriental and Occidental exhibits — China as the grand old peer of the East, Spain as the daring adventurer who first linked western Europe and all its classic heritage with eastern Asia by way of the Pacific. Of the two courts later to be built, one is designed in the spirit of old Hawaii, so closely bound to both Orient and Occident.

Intended not as a depository of rarities amassed to satisfy a taste for the unique, but as a source of knowledge and inspiration for students, the Museum will exhibit collections selected with educational needs in mind. As illustrative material they are designed to acquaint the student with the work of different periods, schools or artists and to convey by their very arrangement their appropriate setting. Shelves surfeited with details will be avoided and only such objects brought from storage as may be informally grouped and frequently replaced by other units.

Mrs. Charles M. Cooke's gift includes examples of old and

modern painting; early American china; English furniture; Philippine embroideries; Hawaiian calabashes; Chinese ceramics, textiles, paintings, carving, crystal, glass; Japanese lacquers, wooden figures, screens; Korean ceramics.

While the Oriental exhibits are fuller than the Occidental, the latter, supplemented now by pictures and books, will gradually be rounded out. The hope that the material will become more directly representative of this community through additions from other sources is beginning to be realized. Mr. C. Montagu Cooke has presented his collection of American etchings and wood engravings; Miss Ethelwyn Castle and the Honolulu Art Society, pictures and art books for use in the schools; Mr. Christian Hedemann, his family's invaluable collections of old Chinese and Japanese prints, bronzes, Occidental and Oriental weapons, including the Swanzy-Hedemann collection of Pacific Islands implements of war.

The first year of the Academy's existence has been more than gratifying to the board of trustees. Residents and friends have been most generous in loaning objects for exhibit, and nearly one thousand articles have been obtained in this manner.

For any one interested in the art of etching the Academy offers a very complete display of how it is done. The difference between etchings, drypoints, aquatints, lithographs, and wood blocks is shown in the most unique manner, by the methods employed and the utensils used. In ten minutes you can get more from this display than by weeks of reading. It is all there in a glass case.

Now we will go to the Royal Hawaiian for afternoon tea and to rest our weary bones. During certain times of the year the 'beach boys' play at tea hour on the lanai facing the Cocoanut grove. But whether they play to-day or not, we don't care — what we want is tea, or whatever you take, and a chance to sprawl out in those comfortable chairs. And just a word of warning. Should you happen to be in-

vited out to dinner to-night, postpone your Royal Hawaiian debauch till some other time. The reason is that you get more for your money there, at tea-time, than anywhere else in Honolulu, and it is all so delicious that you simply could not help spoiling your dinner.

CHAPTER X

WHEELER FIELD — SCHOFIELD BARRACKS — WAHIAWA — HALEIWA — PEARL CITY

In your travels round the globe you will never run across any place that affords a better opportunity for doing and seeing so great a variety of things in so convenient a manner and under such delightful conditions as here in Honolulu. Let us take advantage of experiences that we, in most cases, never have at home. I dare say that very few have ever had the privilege of spending a morning at an Air Corps Flying-Field, especially at one having so important a function as Wheeler Field, the home of the Eighteenth Pursuit Group.

Wheeler Field is twenty-three miles from Waikiki, and it takes about an hour to drive there by motor. Flying activities start promptly at eight-thirty and continue throughout the morning on week-days except on Wednesdays and Saturdays, which are devoted to maintenance and inspection of equipment. So the earlier the start, the better, if we would arrive at Haleiwa in time for luncheon. And do not forget the bathing-suits and towels.

The first part of our route takes us again along King Street past the Bishop Museum, Fort Shafter, and Moanalua Gardens and out to Puuloa Road Junction, where a few days ago we turned to the left on the way to Pearl Harbor. This time go straight ahead past the Japanese store and service station and up the slope of Red Hill.

There is a small detachment of United States Marines encamped among the trees on the right of the road, who guard the pumping-station that supplies water to Fort Kamehameha and Pearl Harbor Naval Station. There are

artesian wells at these places, but the water is too salty for drinking. Right near the camp are innumerable beehives, the first of many that we shall see on the island. The honey-bee was introduced into Hawaii in 1857, and the honey industry has developed into an enterprise the annual output of which is valued at thousands of dollars.

As we wind our way up Red Hill, we have a splendid view of Moanalua Valley where the Municipal Golf-Links are now in operation. Years ago society used to flock to the valley to attend the exciting polo games that were played here before the field was opened at Kapiolani Park. As long as this is our 'flying' day, it is interesting to know that here at Moanalua aviation was introduced to the Islands by Bud Mars in 1911. Several months later a French avaitor, Masson, made several successful monoplane flights from Schofield Barracks to Kapiolani Park. Remember this was in the days when Hamilton and Lincoln Beachy were giving exhibition flights on the mainland and long before the United States Army ever had a single plane!

The past few minutes we have been driving along the side of the ten-thousand-year-old Salt Lake crater. It is a feature of much interest, for here is found a lake nearly a mile from the sea and entirely cut off from it by a high tuff rim. The water in the lake is saltier than that of the sea, making swimming quite a novel experience. A narrow dirt road near the Marine camp leads up to the crater, but it takes a little time, so we cannot do it to-day.

At the top of Red Hill there is a glorious view of Pearl Harbor, the Naval Station, Luke Field, and in the distance the Ewa Sugar Plantation and Barber's Point. Our way leads over the 'Saddle' between the Waianae and Koolau Ranges and on to the other side of the island. Mount Kaala, at right end of Waianae Range, is 4030 feet in elevation and the highest point on Oahu.

Winding down the other side of Red Hill, the road passes through Halawa Gulch noted for its deep red soil. On both sides of the road are waving fields of sugar-cane belonging to the Honolulu Sugar Plantation with headquarters at Aiea. This plantation is the only one in the Territory that produces refined sugar, practically all of which is used by the local pineapple canneries. A trip to a sugar-mill is something that we must make by all means. This one at Aiea is most convenient to visit, but I suggest waiting until we go to the Ewa Plantation on our way to Nanakuli.

Three and one half miles farther we come to the Pearl City Road Junction. The road to the left leads to Pearl City and the Peninsula residential section. Here it was that in 1907 Jack and Mrs. London spent many happy days on the shores of their 'Dream Harbor.' All of us have read the 'Cruise of the Snark,' which is Jack's account of their trip on the tiny yacht. The Londons left San Francisco on April 23, 1927, and twenty-seven days later dropped anchor within a few hundred feet of the Peninsula. Jack's description of Pearl Harbor has sent many a wandering soul to seek the beauties of this heavenly shelter. But we are right on the spot, and there is no better time than the present to read again what Jack said about it.

It was the Snark's first land-fall — and such a land-fall. For twenty-seven days we had been on the deserted deep and it was pretty hard to realize that there was so much life in the world. We were made dizzy by it. On one side the azure sea lapped across the horizon into the azure sky; on the other side the sea lifted itself into great breakers of emerald that fell in a snowy smother upon a white coral beach. Beyond the beach, green plantations of sugar-cane undulated gently upward to steeper slopes, which, in turn, became jagged volcanic crests, drenched with tropic showers and capped by stupendous

masses of trade-wind clouds. At any rate, it was a most beautiful dream....

The Snark turned and headed directly in toward the emerald surf till it lifted and thundered on either hand; and on either hand, scarce a biscuit-toss away, the reef showed its long teeth, pale, green and menacing.

Abruptly the land itself, in a riot of olive greens of a thousand hues, reached out its arms and folded the Snark in. There was no perilous passage through the reef, no emerald surf and azure sea — nothing but a warm soft land, a motionless lagoon, and tiny beaches on which swam dark-skinned tropic children. The sea had disappeared. The Snark's anchor rumbled the chain through the hawsepipe and we lay without movement on a 'lineless, level floor.' It was all so beautiful and strange that we could not accept it as real. On the chart this place was called Pearl Harbor, but we called it Dream Harbor.

The road to the right leads up the hill to Waimano Home, an institution run by the Territory for the feeble-minded. Incidentally the view of the surrounding country from the summit is superb. Our road, however, is straight ahead!

A very short distance on we cross a concrete bridge over the Waiawa stream. This is the boundary between the Honolulu Plantation at Aiea and the Oahu Plantation at Waipahu. Notice the quaint rice-field to the right with the buildings mounted on stilts. This Waiawa gulch curves around to the right and forms in the highlands of the Koolau Range. In rainy weather a perfect torrent pours down from the hills and threatens to destroy everything in its path. The rice-field becomes an ocean of mud and branches, and the Japanese see ruin staring them in the face.

At the upper end of the gulch is the western portal of the Waiahole Tunnel, which brings water from windward Oahu

to irrigate the upper lands of the Oahu Sugar Plantation, which has its mill at Waipahu. The main tunnel is three and a half miles long, and the entire system of ditches and tunnels is about thirty miles long. The system took nearly four years to build, at an expense of over two million dollars. In our trip around the island we shall see the eastern portal of the tunnel.

At Ewa Junction a few hundred yards ahead, take the road to the right. The road straight ahead goes to Waipahu, Ewa, and on to Nanakuli and Waianae. That is the way we shall go to visit the plantation with its interesting mill and settlement.

The Australian ironwood trees that border our road on either side might well be mistaken for pines. The fruit is conelike in appearance, and, together with the needle-like branchlets, it certainly seems as if the tree should belong to the family of the cedar, the cypress, and the pine. The ironwood was not known to the Hawaiians until after the coming of the foreigner, but, once introduced, it soon became widely distributed.

After traveling for about three and a half miles through land rich with sugar, we suddenly swing to the right and find ourselves whizzing down into the famous Kipapa Gulch. The road is quite winding, both into and out of the gulch, and an occasional toot of the horn may chase some Oriental to his side of the road. It's a peculiar thing, but some of these drivers are very much like the Scotchman who insisted upon using the left of the road in order to save his own side. The large snakelike pipe at the upper end of the gulch is an inverted syphon that conveys water from Waiahole Tunnel across the gulch for irrigation purposes.

Kipapa has long been called famous. It is Hawaii's leading cemetery for 'borrowed' automobiles, and as such it is frequently in the limelight. The free and easy life of the

tropics has both its advantages and disadvantages and plays havoc with one's sense of proportion. To have your car stolen from right under your nose is exasperating enough, but it becomes more so when you realize that the 'borrower' is planning only to take a short spin with it that evening and then will leave it for you in a most undignified position in some convenient ditch or preferably at the bottom of Kipapa Gulch. Of course, the police department has made frantic effort to stamp out the existing evil, but, like all reforms, it will take a little time. My earnest advice is to lock your car upon every occasion, never leave any article of shopping or wearing apparel for some one to walk off with, nail your seat-cushions to the frame, and then hire a watchman.

After climbing out of Kipapa Gulch and continuing for about a mile over the 'saddle' and through more sugar-cane, we cross the Oahu Plantation upper irrigation ditch, which carries water from Waiahole Tunnel. From now on we are in the land of pineapples, as the sugar has taken a back seat owing to the lack of necessary irrigation. These pineapple-fields belong to the Hawaiian Pineapple Company, which is closely affiliated with the Waialua Sugar Plantation and represents one of Hawaii's most attractive investments.

Following the highway as it swings to the left, we are soon at the bottom of Waikakalaua Gulch and are about to enter the Schofield Barracks Military Reservation. Keep a sharp lookout for a grove of koa trees on the hillside to the left.

The hangars and buildings of Wheeler Field can now be seen. Don't be drawn away from them at the next road-fork, but keep on straight ahead. In no time we are at the entrance to the home of Uncle Sam's fighting air forces, where we shall be accorded a genuine welcome. Ask the

guard at the gate the simplest way to get to the flying-field and, if in doubt *en route*, ask again.

The United States Government first sent Army aeroplanes to the Hawaiian Islands in 1920. At that time Luke Field, in Pearl Harbor, was the only service flying-field in the Islands operating with but a handful of men and using inadequate equipment. Since that time, owing to the ever-increasing importance of an air force in the general defense plan, another field was opened at Schofield Barracks, additional equipment was received, and an increase in flying personnel made.

Wheeler Field, on the Schofield Military Reservation, was made ready for service use in 1922. The Field was named in honor of Major Sheldon Wheeler, who died as a result of a flying accident at Luke Field on July 31, 1921. Major Wheeler was one of the Army's pioneer fliers, having been assigned when a First Lieutenant to the Aviation Section of the Signal Corps. He served with distinction in France during the World War and upon his return to the United States put into practice the costly lessons that he had learned overseas. In 1920 he was made a Major and was sent to Hawaii and placed in command of Luke Field. To become a Major and Commanding Officer of an Air Corps Station at the age of thirty-two is, in peace-time, an enviable record.

As long as we are visiting an Air Corps flying-field, let's take a moment and brush up on the inner workings of this branch of the service. The Air Corps is just as much a part of the United States Army as the Artillery or Infantry. The Chief of the Air Corps, like the chief of any other branch, has his headquarters in Washington and is directly responsible to the War Department. Appropriations are made by Congress, upon recommendation of the Chief of Air Corps, for funds with which to supply the flying-fields

with equipment. Contracts for the construction of planes and motors are given to civilian aircraft builders such as the Douglas Plant at Santa Monica, California; Boeing at Seattle; Curtiss, Fokker, and Wright. The equipment must come up to Air Corps specifications and must pass rigid tests by Air Corps personnel. This is the United States' way of keeping commercial aircraft industries in existence for use in any emergency.

For the training of new pilots the Air Corps has schools at Kelly Field and Brooks Field, San Antonio, Texas, and at March Field, Riverside, California. It takes one year to complete the course, after which the officers are assigned to various stations throughout the United States and its possessions.

The functions of the Air Corps are divided into four distinct parts according to the type of service indulged in. For instance, there is the Observation, Bombardment, Attack, and Pursuit Aviation. The Observation Squadrons have for their mission the primary function of coöperating with the other branches of the Army, such as spotting for the Artillery, pointing out the front-line trenches to the Infantry, light bombing, and observation work for the General Staff. Bombardment Aviation has for its work the bombing of land and water objectives which are behind the enemy lines and beyond range of friendly artillery. Enemy ammunition-dumps, factories, concentration areas, battleships, and aeroplane carriers are all targets for the bombers. In Attack Aviation the main purpose is the straffing of enemy trenches, the bombing of machine-gun nests, the harassing of marching columns, and, in fact, anything to break the morale of the enemy at the front. The chief function of Pursuit Aviation is to drive the enemy from the skies so that the other flying units may carry on their work unmolested. But the Pursuit Squadrons are called upon for

many other types of missions, such as ground straffing, bombing, and observation work. Each of these four branches of the Air Corps has planes especially designed, armed, and manned for its particular type of work.

Luke Field is the home of the Observation and Bombardment Squadrons in Hawaii, while the Pursuit Squadrons are located at Wheeler Field. The Sixth and Nineteenth Pursuit Squadrons — and one of these days there will be two more — comprise the Eighteenth Pursuit Group. These squadrons served in the World War, arriving at the front in December of 1917.

Do not hesitate to ask to be shown about the Field and through the hangars. The aeroplanes now in use by the squadrons are single-seated pursuit planes manufactured by the Boeing Plant and called 'P.W.–9,' which means 'Pursuit Water Cooled.' [1] The motor used is a Curtiss twelve-cylinder engine which is already a thing of the past. The armament on the planes consists of two machine guns, one 30-caliber and the other 50-caliber, synchronized so as to shoot between the propeller-blades. The guns have a fixed mount and are aimed by pointing the plane at the target. Those of us who saw the Paramount Picture 'Wings' have a mental picture of a fighting pursuit ship and how the plane must be maneuvered in order to deliver a telling shot. Incidentally the planes used by the 'enemy' were of the same type that you will see on the flying-line at Wheeler Field. Besides the machine guns each pursuit plane is equipped with a bomb-rack which carries five twenty-five pound fragmentation bombs, which are likewise aimed by pointing the plane downward and at the ob-

[1] In 1930 the Air Corps equipped its Foreign Service Pursuit Squadrons with the latest type of fighting plane, the P–12, built by the Boeing Factory and powered with an air-cooled supercharged motor. However, the P.W.–9's are still very much in operation.

AIR CORPS PURSUIT FORMATION PASSING OVER WAIPAHU

jective. Great care must be exercised by the pilot not to approach too closely to the ground while bombing, lest he be struck by a flying fragment of shell.

The primary function of the Eighteenth Pursuit Group in time of war would be to keep the skies clear of the enemy. It would likewise be used in coöperation with the Artillery and Infantry, stationed at Schofield and in observation and reconnaissance missions. For instance, the Pursuit Squadrons could be used most effectively in aiding the ground forces to prevent an enemy landing party from reaching the shore. The machine guns and bombs would play havoc with the small overloaded landing boats.

Wheeler Field first sprang into prominence when Lieutenants Lester Maitland and A. F. Hegenberger, Air Corps, landed here on June 29, 1927, the first to complete successfully a flight from the mainland of America to Hawaii. The plane used in this epoch-making journey was a Fokker trimotor cargo monoplane designed and built by Anthony Fokker, who during the war designed the pursuit planes used by the Germans. This same Fokker plane is now at Wheeler Field. Do not fail to see it. An aeroplane is usually simply an aeroplane, but one that has flown from San Francisco to these mere 'dots' in the middle of the Pacific is surely something more.

Again on July 16, 1927, Wheeler Field broke into print when Ernest Smith and Emory Bronte took off from the Oakland air port for Honolulu. Not quite as fortunate as their predecessors, they ran out of gasoline shortly after 'finding' the Islands and were forced to land on the island of Molokai. The plane was wrecked, but the pilot and navigator escaped unhurt.

Then on August 16, 1927, four planes got into the air at Oakland and headed for Wheeler Field to compete for the prizes in the 'Dole Derby.' We all know the disastrous

circumstances that resulted from this foolish form of advertising. Art Goebel won the race, and Martin Jensen came in second, but Auggie Peddlar and Jack Frost with their navigators and Miss Doran were never heard of again. It is thought that Frost reached the Islands and crashed on the slopes of Mauna Kea.

On August 20, 1927, Captain William Erwin took off for Hawaii in an attempt to locate the lost fliers. Shortly after dark that night he sent out a message, 'We are in a tail spin.' No further word was ever heard from his plane. Two more deaths were thus added to aviation's toll. Of the eleven fliers in five planes who actually left the mainland for Hawaii seven disappeared completely. And we have not even mentioned those who were killed in preparing for the flight, for a possible reward at the most of a meager twenty-five thousand dollars.

After almost a year's obscurity Wheeler Field again burst forth in all its glory and welcomed on May 31, 1928, the Southern Cross on its first leg of a triumphal flight from America to Sydney, Australia, by way of Honolulu and Fiji. Captain Kingsford-Smith, Ulm, Lyons, and Warner accomplished a remarkable flight and added their names to the roll of the world's most famous aviators.

The Air Corps in Hawaii, besides attending to the military end of its work, has rendered great service to the community. Only a few of the instances can be mentioned here, but they are typical cases and distinctly show how army personnel may give valuable aid to their brother civilians.

In 1923, shortly after Wheeler Field was occupied, the Forest Reserve Service called upon the Air Corps for planes from which to sow hundreds of pounds of Norton Bay fig tree seeds over the two extremely mountainous regions. I was never able to find out what became of the trees.

Then one night a small boat with five prominent Honolulu business men aboard was reported lost during a storm off the west coast of Oahu. At daybreak two planes left Wheeler Field and in forty minutes found and reported the boat safe five miles off Haleiwa Bay.

In the latter part of 1924 the United States District Attorney of Honolulu, W. T. Carden, was swept out to sea while swimming off Waimea Bay. At six o'clock in the evening planes took off from Wheeler Field with parachute flares in a daring effort to locate the swimmer. No trace was found of the man, and the planes returned and immediately a Cadillac searchlight truck was dispatched to the scene. Luke Field was then summoned to send out Martin Bombers equipped with flares, and the search continued without success till four o'clock in the morning.

And then one morning not so long ago, when the Pursuit planes were bombing and machine-gunning at Waimanalo, it was reported that some fishermen were stranded on Rabbit Island, just off Waimanalo. It seems that they had been taken out to the island the day before, and their boat had returned to land and, on account of a sudden storm, was unable to go back for them. The planes immediately landed at Wheeler Field, obtained supplies of food, and water in the form of ice, and returned to 'bomb' the island.

At present it is the Air Corps, aided by enthusiastic civilians of Honolulu, that is promoting the establishment of commercial fields on all of the islands. Naturally this would be of great value to the Army in time of emergency, but the sooner these fields are in service, the quicker commercial aviation will be a reality in the Hawaiian Islands. Maybe when you visit Honolulu you will be able to fly with ease and comfort over to the Volcano or up to Kauai.

Once more on the highway we rapidly approach the Carter Gate entrance to Schofield Barracks. It takes but a

few minutes longer to drive through the post. and inasmuch as it is the second largest in point of numbers in the United States Army we had better do it.

Schofield is situated on the Leilehua Plateau in the center of the pineapple country. It was occupied in January, 1909, and named in honor of the Union general who took command of Richmond after Lee's surrender in 1865. To-day there are about nine thousand troops stationed here. In its early history Schofield was the main Infantry Post, and Camp Castner, adjoining it, the Cavalry Camp. At the present time there are no cavalry stationed in the Islands, and the troops at Schofield are composed chiefly of Infantry, Field Artillery, Engineers, Signal Corps, Ordnance, Tank and Chemical companies, a Medical Regiment, and the ever-necessary Quartermaster Corps.

If during your stay in Honolulu there should be a review of all troops at Schofield, be sure to see it. Such an event happens only on special occasions, such as the arrival of a new commanding general or a visit by celebrities, but do not miss it.

There is a story told about one of Schofield's prime privates which I know you would enjoy. There is a narrow-gauge railroad running from the Ammunition Storehouse to the rifle and artillery range not far off. This line was nicknamed the Mid-Pacific Railroad and is always referred to as such. One of the road's chief employees decided that he would make his army career benefit him in civilian life so he hit upon a most original idea. He had cards printed with his name and title as President of the Mid-Pacific Railroad, wrote out passes to the Presidents of every railroad throughout the United States and mailed them. In due time return compliments were received from officials of the mainland railroads, and Mr. M. P. R. planned a most enjoyable vacation touring the United States. Instead,

however, he was detained for several months by the Government, after which time the complimentary passes must have expired.

Take a look at our map of Oahu and find Kolekole Pass in the Waianae Mountains. A good motor road leads up to the Pass, and we can easily go there from Schofield. A wonderful view may be had at the end of the road of the surrounding country and beyond the mountain-range to the plantation town of Waianae, six miles away. A trail leads down the mountain into Waianae Valley, eventually connecting with the plantation road.

On the other side of the main highway from Schofield is the Wahiawa Reservoir belonging to the Waialua Sugar Plantation. It is the largest on the island, being supplied with water from the Koolau Range. A huge dam was constructed at Wahiawa, which in rainy weather forces the water for miles up into the gulches. It is well worth a visit.

Wahiawa has other associations which to us are of more interest than improvements of this modern age. It is related in the genealogical account of the Islands that the native race was 'of themselves'; that is, had its origin in Hawaii. Divided into periods and generations the legends cover many hundreds of years, but it was not until Kapawa was born in the twentieth of these generations that any sort of a record was kept of the lives of the chiefs.

Kukaniloko, on the high land of Wahiawa and not far from the main road, is said to have been the birthplace of Kapawa. In later years it became famous as the birthplace of chiefs for all who were born there were regarded as favored and their status in life forever fixed. High chiefesses about to become mothers traveled to Kukaniloko so that the child might be blessed by the birthstone. The chiefs received the infant from their rock platform a short way off and pronounced it to be the mother's true issue.

To-day this stone may be found near the cemetery of the village of Wahiawa. Nearly six feet high, three feet wide, and tongue-shaped, it is imbedded in a concrete base. But its reputation now is hailed from far and wide as having healing qualities. Chinese, Japanese, Koreans, Filipinos, Portuguese, and Hawaiians visit the shrine and pay homage in the manner that appeals to him or her most. The pilgrims are of firm belief that the stone possesses curative powers and that any disrespectful or sacrilegious act toward it will be quickly punished by death.

It is time we were getting on to Haleiwa for luncheon and a swim. Returning to the main highway, we are soon in the midst of the largest pineapple-producing area on the Islands. This is all high ground, ideal for pineapples and less suited to sugar-cane. But our route leads downward again, and we are once more in the land of cane, this time the home of the Waialua Sugar Plantation. At the Mokuleia Junction turn to the right. The road ahead leads to the Waialua Mill, Mokuleia, and Kawaiahapai Military Camp, a rest camp for troops at Schofield. A short distance on our way we cross two wooden bridges over two streams which give the district the name Waialua — meaning 'two waters.' A mile beyond is Haleiwa, where we lunch on the cool lanai of the hotel.

Haleiwa Hotel — pronounced Ha-lay-eva, meaning the House Beautiful — is artistically located but a short walk from the beach. Spanning the Anahula River, which flows into the sea near by, is a quaint arched Japanese bridge. Little brown-skinned boys are usually waiting patiently in the water below for some kindly visitor to toss them a copper.

There are many diversions to be found at Haleiwa, and a few days can profitably be spent in the charm of its surroundings. The bay abounds in wonderful coral growth

THE CHARMING HALEIWA HOTEL ON THE SHORE
OF A DELIGHTFUL COVE

KAILUA AND ITS BEAUTIFUL BEACH

and marine formations which can be seen from glass-bottom boats. A splendid beach, good swimming, fishing, and of course the proverbial haven for golfers, are all at hand. The hotel offers either rooms and suites or bungalows. Years ago in the days of small ships a boat-landing projected out into the bay right in front of the present hostelry.

Some day, if you are wondering how to pass a few idle hours, remember that Mokuleia is a fine spot for a picnic and an all-day bake in the sun.

Maybe you prefer to lunch at Palm Lodge on the Peninsula. If so, we shall have a fine chance to visit the haunts of Jack London, and, if we ask, perhaps some one can point out the site of the old Hobron bungalow, the 'Elysium of the Londons.'

At the very tip of the Peninsula is the Yacht Club. Frequently on Sundays Pearl Harbor is dotted with the tiny 'Star' boats battling with one another for first honors. At one time aqua-planing behind a fast motor-boat was popular, but enthusiasm quickly waned when 'large fish' were seen to be enjoying the sport also.

CHAPTER XI

AROUND THE ISLAND

The excellent road through Nuuanu Valley and over the Pali to Windward Oahu is called the Kamehameha Highway in honor of the Conqueror. The road skirts the eastern and northern coasts, swinging inland at Haleiwa and returning to Honolulu by way of the 'Saddle.' From Waikiki the distance covered is about ninety miles and with frequent stops takes six or seven hours.

Once more we climb into Nuuanu Valley, fresh and sparkling from the morning dew, and eagerly await the curve that will swing us on to the Pali. Again we feast our eyes on that gorgeous expanse of lowland with its varying shades of light and color. There on the precipice side of the road stands a rock that has guarded the Pali for ages. It is said that at one time it was a man, a servant of the gods, whose duty it was to collect a fee from all who wished to pass. One day a woman from the lowlands mounted the highest peak and, attracting the attention of the sentinel, danced. She danced so well and with such rhythm that for a moment the poor man forgot his trust. The pass was left unguarded, and through it the dancer's followers quietly slipped. The revenge of the gods was terrible.

Down the side of the cliffs our motor winds, twists, turns back on itself, but keeps on going down, down for twelve hundred feet. We look back at the Pali and in our mind's eye picture with horror the terrific struggle that once took place on its edge. At Waimanalo Junction there is a parting of the ways. Our course follows the left-hand road, but for the moment we take the right, which leads to Waimanalo

and Kailua. The road descends through cane-fields, past banana groves and an old mill, sends out a branch to Kailua, skirts the base of Olomana Peak, and passes through Waimanalo plantation and on to the shore. And what a glorious place to spend the day!

Off to the right is the old plantation landing and farther on Makapuu Point with its lighthouse perched high above the sea. Some day the proposed Kalanianaole Highway will drop down over the cliff and join hands with the road on this side. A very interesting walk is over the trail from the landing, along the base of the cliffs, finally scaling them and disappearing down a valley to Koko Head.

Rabbit Island, the small tuff-cone just off the Point, was at one time stocked with rabbits. There are no signs of any to-day, according to the little party of stranded fishermen who were bombed with provisions by the Air Corps. We all hope sooner or later to see a full tropical moon slide majestically from the sea and mount bit by bit into the heavens. Waimanalo is the spot from which to watch it in all its glory. Go there at the right time and, as the horizon begins to brighten, keep a steady lookout just north of the little island for the first golden-red tip.

During the days of the monarchy it was quite the fashionable thing to entertain at one's country house on this side of the island. On one such occasion in 1881 Princess Liliuokalani was returning on horseback to Honolulu. As the party climbed the steep Pali trail, the Princess began to hum very quietly and then suddenly burst into song. The melody was beautiful, and for the first time over the crags and precipices floated the strains of 'Aloha Oe.' The Princess wrote the song to commemorate the pretty Hawaiian custom of placing leis about the necks of departing friends. It is said that in the party that evening were two lovers who were heartbroken at the thought of part-

ing, and as the man started to mount his horse, a beautiful lei was lovingly placed over his shoulders by his sweetheart. The lover, of course, crushed the girl to him in 'one fond embrace' and this incident so impressed the Princess that she gave vent to her feelings by song. The tune, similar to the old song 'The Lone Rock by the Sea,' which she had undoubtedly heard aboard some visiting vessel, was put into finished form by Captain Henri Berger, famous leader of the equally famous Royal Hawaiian Band.

Kailua, meaning Two Currents of the Sea, is another heavenly spot with a fine bathing-beach. Many beach houses have been built during the past year, and on week-ends it is quite a lively place. The Tavern, conveniently near, is a gay resort on Saturday nights and, with the mixture of sunburned bathers and cosmopolitan dancers, lends an odd atmosphere.

The stretch of beach between Waimanalo and Kailua, called Lanakai, is asserted by some to furnish the best bathing on this side of Oahu. Here again a colony of out-of-towners has sprung up, and, as at Kailua, it is sometimes possible to find a beach house for rent. On the links of the Mid-Pacific Country Club near by are to be seen many varieties of bird life. The willy wagtail, brought from Australia, is most in evidence, but there are also many pheasants, golden plover, mud-hens, snipe, doves, rice-birds, Mongolian thrushes, and the ever-present and noisy mynah. Flocks of wild duck frequently liven the air as they circle the course on their way to the waters of Kaelepulu Pond. Few golfers have ever played under more distracting but interesting conditions.

Returning to the fork of the roads, we turn sharp to the right. Our road leads through pineapple-fields and banana-patches to Kaneohe on the shore of a far-reaching bay.

Here are the Coral Gardens with the many marine wonders that, seen through the glass bottom of a boat, are of extreme interest. Kaneohe Bay is the rendezvous of yachtsmen, and during the season there is much sailing and racing. Along its shores and on the plain are the native villages of Heeia, Kahalulu, Waiahole, and Waikane, and just around the northern end is Kualoa. Between Heeia and Kahalulu is a beautiful grove of monkey-pod, or samang, trees.

At Kahalulu a dirt road branches sharply to the left and winds its way two or three miles along the slopes of the Mirrored Mountains to the private estate of Ahuimanu, the 'Refuge of Birds.' The Roman Catholic Church as early as 1827 had attempted to plant its influence in the Islands, but it was not until 1840 that this was accomplished. The first French Bishop of Honolulu, desirous of a place for solitude and rest, built in this secluded part of the island this charming retreat. Later it was used as a boarding-school for Catholic boys. Rising at its rear are the precipitous cliffs of the sheltering mountains, down whose sides pour many threadlike waterfalls, which, uniting, flow through a forest of trees and shrubbery on the way to the sea.

Near the old house and leading to it by a quaint gravel path, is a swimming-pool surrounded by gorgeous foliage. At night, when the moon is high and full and its rays sparkle merrily over the surface, a beautiful Hawaiian girl robed in a pure-white holoku may be seen to rise from the water and dance among the trees. And as she dances she sings, low and sweetly, and frequently casts her eyes upon the somber cliffs above. Many, many years ago she and a noble young priest were in love. Torn between vows and the dictates of a passionate love, the young man wandered high on the cliffs along a narrow, tortuous trail to a spot called the Bishop's Garden, where he could meditate and

pray. A storm arose, and wind and rain swept the perilous path. Long into the night the fury of the heavens raged, when with a final mighty roar everything became still — as still as death. For days and even weeks the beautiful maid hopefully awaited her lover's return. He never came. Heart-broken the poor girl, gowned in the purest of white, cast herself into the pool and was drowned. But every moonlit night she rises and goes forth to meet him coming down the path.

As we pass Waiahole, look carefully at the mountainside for the beginning of the tunnel that carries water to irrigate the thousands of acres of sugar-cane growing in the uplands between the Koolau and Waianae Ranges. Around the village are many inundated fields of the native taro, from which poi is made. These fields are still cultivated by means of the water buffalo, upon whose back the birds so enjoy to ride. And off to the right is the little island of Mokolii, shaped like a Chinese straw hat. On it are three lone palm trees, its only vegetation. Once upon a time Mokolii was part of a ferocious dragon that sought to prevent a beautiful goddess from passing along the shore. Highly indignant at the monster's audacity, the goddess killed it and in the death-struggle its tail fell into the sea, where it has lain ever since.

On the Kualoa side of Sacred Point are the ruins of the oldest sugar-mill on the island. At one time between here and the Pali there were five plantations in operation, but, owing to the crude methods employed, they were not profitable and were abandoned.

On windward Oahu, or Wahoo, as it was once spelled, are many coves and protected bays with comparatively shallow water, ideal for the construction of fish-ponds. The old Hawaiians used to make these ponds by blocking the entrance to a small cove and also by enclosing a portion of the

WHERE THE HAWAIIANS MADE THEIR FISH-PONDS

shallow sea with a crude semicircular wall. Gates were left in the walls through which the fish could be driven into the ponds. Although very few Hawaiians are now to be seen at the ponds, the work has been learned and carried on by the Chinese, who manage somehow to earn a living from the sale of their mullet.

Past Kaaawa, meaning *aawa* fish, we soon reach Kahana Bay, where it is most unwise even to think of rain. The valley, extending far into the mountains, is a fine example of a truly 'drowned valley,' for the clouds are nearly always hanging low and full and heavy. Concentrate on something else, and whatever you do, don't mention rain, or rain it will. Wait at least until we get by Punaluu, or, even better, as far away as Hauula, or Red Hibiscus. Here there is a marvelous stretch of sand-carpeted shore, and, close at hand, a municipal bathhouse. Cooper's Inn, hidden beneath the trees, is the starting-point for the walk over a fairly good three-mile trail into Kaliuwaa Valley and up to Sacred Falls. Some day come back to Hauula and climb to one of Oahu's choicest retreats. But when you do, be sure to refrain from picking the lehua, or otherwise the day will be spoiled by rain. To bring good luck, place on a boulder every so often a leaf of ohia carefully weighed down by a stone. Do not be bashful, for the gods are sensitive and are forever watching. Sacred Falls most of the day is hidden from the sun by the steep and high walls of the narrow gorge. The water is icy cold, but one should by no means depart without first diving into the pool at the base of the cliffs. Years ago, according to an old legend, a demigod named Kamapuaa committed an offense and was chased by soldiers into the valley and all the way to the Falls. Here his capture seemed certain, but by using his divine powers the culprit escaped by clambering up the steep walls. The marks where he bruised the rocks and

moss are plainly visible to this day. Even the large hollowed-out boulder in which he sought to hide is still in place, and many of the trees near the Falls are said to have been planted at one time by him.

Laie is the site of a Mormon Temple asserted to be the largest west of Salt Lake City. Several hundred members of the Church of Jesus Christ of Latter Day Saints, including mostly Hawaiians, live and work on the sugar plantation owned by the settlement. The Temple, of classic beauty, is in a most picturesque setting very much like that of the Taj Mahal. There was evidence of Mormon activity in Honolulu as far back as 1847, but nothing was really accomplished until the early sixties, when Walter Murray Gibson, politician and friend of King Kalakaua and an ardent follower of Brigham Young, established a colony on the island of Lanai. Later it was moved to Laie, and, on account of his political affiliations, its founder was expelled from the church.

We are now getting close to Kahuku Point, the northernmost tip of Oahu. The road cuts inland a short distance, and we do not pass through the Kahuku plantation settlement nor by the mill, but a side road leads to them and to the wireless station of R.C.A., to an emergency field of the Army Air Corps, and on to the shore. The northern coast is rocky and dangerous for swimming. At one moment the waves will be small and inoffensive, while the very next will bring one fifteen or more feet high which crashes with terrific force upon the rocky shore. This beach, however, has not always been rocky, nor has there always been a strong undertow. At one time mermaids played and frolicked on the crests of the incoming billows. They had nothing to fear from the waves or the deep, for always watching over them was a friendly shark. One day during the absence of this fond protector a huge villainous shark

ON THE ROAD AROUND THE ISLAND OF OAHU

with evil thoughts came swimming up the coast. He saw the mermaids riding the crest of the breakers and, feigning friendliness, he frolicked with them. In fact, he dashed so madly about that many were nearly carried to sea by the whipped-up undertow, which would have made them easy prey. But the good shark returned from his errand just in time and, sensing the danger, immediately swam to attack the villain. For days the battle lasted, and terrible was the commotion. Huge billows were cast high upon the shore, only to recede with a mighty suction. Then a tremendous cheer went up from the anxious mermaids, for their hero had won. The body of the villainous shark was cut to pieces, which drifted on to the beach for miles around, and if to-day we should collect all these huge, jagged rocks and put them together, think what a gigantic and powerful fellow they would make. And then you could well imagine what a desperate struggle that must have been!

At Kawela Bay are a few country houses of Honolulu people. Before long every available inch of beach land will be gobbled up by the far-sighted, for there is just so much of it and no more. The road leads along the shore to Waialee, where the Boy's Industrial School is situated. It was founded in 1903 and reminds us greatly of our own military schools, for the Hawaiian lads are dressed in uniform and present a very smart appearance.

Waimea, a few miles down the coast, is famous as the spot where the first white men landed on Oahu. After Captain Cook's tragic death at Kealakekua Bay, Hawaii, Captains Clerke and Gore sailed along the southern coasts of Maui and Molokai, crossed the Kaiwi Channel, skirted the windward shore of Oahu, and dropped anchor off Waimea Bay. The Englishmen carried on a lively barter with the natives in securing supplies for the long voyage home. Several years later — to be exact, on May 7, 1792 —

one of Captain Vancouver's ships became separated from the rest and hove to off the picturesque native village which dotted the shore of this same bay. This time the natives showed a hostile attitude, and when two members of the crew went ashore in quest of water they were promptly murdered.

Many times we have seen Hawaiians wearing hat-bands made of sea shells. These tiny shells, known as 'Waimea shells,' are gathered from this marvelous white sand-beach and are supposed to bring good luck. One time when Oahu and Kauai were at war, a *heiau* was built close to the shore to enable the kahunas to get in spiritual contact with the natives across the channel. The priests said it was too low down and therefore ineffective, so another was built on the bluff above Waimea, and to-day its ruins are visible. These ancient temples were built in a single night and with stone and rock passed by hand from miles along the shore. There are many old Hawaiians living on the shores of Waimea Bay and in the valley, and some still prefer the native grass hut. Although most of them dress more or less in the modern style, there is still to be found evidence of the old clothing and customs.

On account of the climatic conditions of the Hawaiian Islands, the natives found that their needs for clothing were limited to a few minor pieces of dress. As in all lands of scantily clad peoples, the marvelous good health of the natives proved that the exposure of almost the entire body to air and sunlight was most beneficial.

The principal article of dress worn by the men was a loin-cloth, or *malo*. The women wore a short skirt called a *pa-u*. Both of these garments were made from the tapa cloth and, for the common people, were of very simple design. But the kings, chiefs, and chiefesses wore on special occasions

malos and pa-us of most impressive patterns. Other pieces of dress in use among the natives before the coming of the white man were the gorgeous cloaks and capes made from brilliant feathers and worn chiefly at celebrations. Until the foreigner's headgear was introduced the Hawaiians wore feather helmets, for ornament as well as for protection in battle. Many times in place of tapa the natives wore shawl mats of very fine quality. Although on most occasions the people wore no protection for the feet, some types of work required the use of sandals woven of various fibrous materials. The wants and needs of the Hawaiians were few and simple, but in meeting these few requirements an art was developed of the highest type.

Native tropical people the world over have worn for the chief article of clothing garments made from the inner bark of various shrubs and trees. The general term for this bark is *tapa*. The Hawaiian name for it is *kapa*. In Hawaii, as well as in other islands of Polynesia, tapa is no longer made, but at one time the Hawaiians produced cloth of the highest quality. There is a movement on in Honolulu to revive the lost art. Loom-woven cloth, with its many advantages of strength, variety, and abundance, has gradually taken the place of tapa cloth. But, even so, in some localities the use of tapa has not entirely ceased, and the method of manufacture is most interesting.

Though many of the plants that were suitable for tapa bark are indigenous, the best one was introduced by the Hawaiians when they arrived from their homes in the south. This is the *waoke*, or paper mulberry tree, and although it is found to-day in many islands of the Pacific, its native home is not known. Other trees with suitable bark for tapa brought in by the pioneers are the breadfruit, the *hau*, and the *milo*. The trees native to the Islands used to make the cloth are the *mamakai* and *oloa* shrubs. As the mulberry

tree was the chief source from which the tapa bark was obtained, we can explain the method of tapa-making by tracing the process in the treatment of the *waoke*.

The tree was cultivated mainly upon the slopes of the sweet-potato patches and required very little care. At two years of age the stem was from four to six feet tall and about an inch in diameter and usually very straight and free from knots. The bark was split from top to bottom by a piece of shell and removed from the trunk. In the removal of the bark the utmost care was taken to protect the roots, which were left in the ground to send up new sprouts. The bark was then flattened by rolling it while wet, which made it more easily handled. It was then placed upon a flat, narrow board and scraped with a sharp tool made of shell or turtle-rib. This was done because the inner bark, or bast, has the long fibers suitable for tapa, and the heavy outer covering must first be removed. This was also done by pulling the bast and outer bark apart with the aid of a bamboo knife.

The making of bed tapa seemed to occupy the greater part of a native woman's day. First the strips of bast were wrapped in *ti*, or *ki*, leaves and soaked in salt water for ten days to bleach and soften the mass. Five pieces of the softened bark were then placed one on top of the other, making a bundle about four inches wide and five feet long. Now came the process of beating, which was carried out in four stages according to the fineness of the mallet used. The initial, or coarser, beating was called *pa-i-a* and was done with a round, smooth mallet, striking the pulp lengthwise of the fiber, beginning at one end of the bundle. This served to press the strips together and to widen the sheet at right angles to the line of the fiber. At the end of the first beating the sheet was about nine inches wide and was known as *moomoo*. It took five pieces of these sheets to make one bed tapa covering. In order further to bleach the

bark it was dried in the hot sunlight. If need be, it could then be stored for future use.

The next step was one of rolling, soaking, and drying the *moomoo* to give it just the correct softness. This would take from ten days to two weeks, and the success of the next step rested upon the degree of perfection of the softened fiber. It would then be ready for the third and principal beating. The final touches were added in the fourth.

Most of the actual work was done by the women, but the men made and supplied the instruments used. Every woman had her workshop, shaded from the sun by leaves or grass, where she would go early in the morning to begin the task of beating. Without unrolling the moomoo, she would place it on the anvil and, using a beater with very coarse grooves and ridges, would pound the mass with heavy blows. As it spread out in all directions the edges were at first turned back from one side to another until the fibers, which at the beginning were growing parallel, became turned and crossed and well pressed together. At this stage the tapa was called *moomoo hana*, and from now on the piece was allowed to spread out in a wider and wider sheet.

The next process was the beginning of the end, but a slip here meant days and weeks of work wasted. The fresh tapa was spread in the morning upon a pavement of smooth pebbles and weighted down with stones along the edges. The sheet dried very rapidly in the sunlight, and great care was taken to move the stones so that the shrinkage would be even, thus preventing the tapa from tearing. The surface was then smoothed by more beating with the plain-faced mallet, and, if uneven, the edges were trimmed with a bamboo knife. But an expert tapa-maker could so beat out the cloth in its various stages that trimming would not be necessary. To finish the bed tapa all that had to be done was to fasten the five sheets together. This was done with

thread of the bast and a needle of bone, bamboo, or cocoanut leaf-rib. The completed covering was from four to six feet wide and eight feet long.

In order to obtain a variety of colors in the tapa cloth, two methods were employed — using different tree-bark and dyeing. If the tapa from the waoke was not to be white, the process of soaking in sea-water was omitted. Although the brown and gray tapas produced from the bark of the *mamakai*, *oloa*, and other plants were used in many ways, the taste of the Hawaiians led them to dye and mark much of it with various stains. The *noni* plant was a chief source for dye, the roots being pounded, mixed with fresh water and strained. The malos and pa-us were dipped in the noni water and then subjected to the action of salt water, which turned them red. A garment such as these was called a *puakai*. While the making of the tapa was an art employed by the common people, the more skillful work of marking and dyeing was done by the women of chieftain rank. It was considered quite an accomplishment to be versed in the art of dyeing, and keen was the competition to produce the most beautiful designs. As we see, the actual process of dyeing was not by dipping the tapa bodily into the stain, but either by marking or printing upon it with ingenious pens and stamps or by pressing the cloth into tapa already deeply stained. The most beautiful and attractive designs were printed with delicate stamps made of bamboo.

Black and gray dye was made from a mixture of charcoal and kukui-nut oil. The charcoal was obtained by roasting the nut or the sugar-cane. An orange-colored stain was obtained from the fleshy stem of the turmeric plant. Red dyes were made from the bark of the kolea tree, the fruit of the ohia, and the leaves of the palaa and amaumau, both ferns. The berries of the *uki* plant furnished juice from

which a rather pale blue was made. Besides these organic colors various pigments of yellow, red, and brown were found in certain soils and ground in stone mortars.

As we have seen, the primary use of tapa was in making the scanty garments for everyday wear. The malo of the men was made from a piece about one foot wide and three yards long. It was of very soft texture and for the commoner quite plain. Fishermen soaked their malos in cocoanut-oil as protection from salt water. The pa-u was about a yard wide and four yards long, worn wound in several thicknesses about the body and reaching from the waist to the knees. The upper edge was turned in and held in place by a cord of hau, twisted tapa or olona fiber. The garment softened greatly with use, and frequently an old piece was worn as an under covering. Bed tapa was exceptionally light in weight, though very warm, and could be wrapped about a person or simply used as a covering.

It was not an old custom of the Hawaiians to wear grass dance skirts, for this type was later introduced from islands in the southwestern Pacific. The favorite hula skirt was made of tapa, which was exceptionally well suited to the free movements of the dance. These special pa-us were often gorgeously colored and marked and were made of the lightest and softest material. When horseback riding became popular among the natives, ladies' habits were made from tapa saturated in cocoanut-oil to give strength and protection.

Freshly made tapa had somewhat of an unpleasant odor. To overcome this the Hawaiians applied to the cloth perfumes obtained from certain trees. The favorites were the seed capsules of the *mokihana,* the powdered heart of the sandalwood, and the flowers of the *kamani* tree. The cloth could be washed, but not in the modern manner. It was carefully done by moistening in water or by exposing it to

the mild action of the dew and then drying it in the sunlight. On account of its texture it could not be scrubbed or beaten, and therefore frequent washings were necessary. If well cared for by hanging them up when not in use, tapa garments would last for many months.

Besides being used as clothing tapa was employed for many things in everyday life. It served as dressing for wounds; it was used tied to sticks and trees as signals such as the frequently seen *kapu*, keep out, sign of to-day. Spun into thick cord, it made a fine fire cord and wick for stone lamps. Partitions in the houses were made of the cloth, and heavy tapa mats were used as rugs.

The feather cloaks, capes, and helmets were worn by Hawaiians of high rank and were more decorative than serviceable. Although there were but few brilliantly colored birds in the Islands, the natives used the feathers of these with such marvelous skill that their feather work stands out as of the highest quality. Great pains were taken in the making of the cloaks and capes, and sometimes it took several generations to complete a single garment of the finest feathers. The birds from which the feathers were obtained are now nearly extinct. Some of these were the *mamo*, *oo*, *iiwi*, *apapane*, and *ou*, all land birds; and the *iwa* and *koae* of the sea birds. The *mamo* was confined to the island of Hawaii and is now probably extinct, for none have been seen since 1870. From this bird were plucked the orange-yellow feathers which could be used only by the kings and high chiefs. The *oo* was a more common bird and may still be seen on Hawaii. Its body feathers are black and its tail feathers yellow. This one was a great favorite among the natives. The *iiwi* was abundant throughout the forests of the Islands and except on Oahu is still in existence. The brilliant red in most cloaks and other feather work came from this bird. The feathers from the *apapane* were like-

wise crimson, but the Hawaiians seemed to prefer the quality from the *iiwi*. Green feathers from the *ou* were plentiful but did not seem to appeal to the feather-workers. Very few cloaks have been found with green designs.

The *iwa* was most in favor of the sea birds. The dark-green feathers from its back and tail may be seen in a few of the preserved capes. The feathers from the *koae*, or tropic-bird, were a satiny white. It is even said that the domestic fowl furnished white feathers for capes worn by chiefs of low rank.

Catching these birds was an art in itself. Since the birds were too small to be shot with bow and arrow, the especially trained hunters had to resort to other means. By placing on the favorite food-trees and resting-places gum made from the juice of the papala and breadfruit trees, the birds were held fast like a fly on fly-paper. Another method was to place about a tempting blossom a noose of fiber which could be pulled when the unsuspecting bird inserted his bill into the flower. It is true that only a few choice feathers were plucked from each bird, but in the process the bird usually died from injury and fright. The natives also found the flesh of these birds quite a delicacy, and, once caught, the birds probably never lived to grow more feathers. However, the main cause of the extermination of these birds is the cutting down of the forests by the white foreigner and the introduction of cats, rats, and the mongoose, and not the wholesale quest by hunters for feathers.

The task of making the feather cloaks and capes, or *ahuulas*, as the Hawaiians called them, was allotted to the men. Great skill was of paramount importance, and only those of proven ability were entrusted with the making of any such garment.

There were three main articles used in the construction of a cloak. The feathers, a strong network of fiber, and

threads of *olona*. We have already seen how the feathers were obtained. In order to give form and strength to the cloaks it was necessary to have a strong network foundation obtained from the olona shrub. This plant still grows on the moist mountain-slopes and in ravines of the wooded islands. Besides its use for cloaks and capes, it was so in demand for making fish-nets and lines, and, in fact, for anything where a strong and durable fiber was needed, that the shrubs were extensively cultivated. The cloak network, or *nae*, was made with the aid of a netting needle and had a mesh varying from one tenth to one fourth of an inch. The strips of nae were nine inches wide, several strips being fastened together to form the desired foundation. The feathers were fastened so tightly to this net with very fine olona threads that they would break before they could be pulled out. The feathers were arranged in rows from side to side, and, like shingles on a roof, those in one row would cover the ones in the next lower. Even though the weight of the feathers amounted to nothing, the closely knit nae gave to some of the larger cloaks a weight of six pounds or more. These garments varied in size from the short tippets worn on the shoulders to the long ones which reached nearly to the ground. One of the largest in the Bishop Museum is the Joy cloak, sixty-six inches long behind and one hundred and fifty-six inches along the lower edge. The ahuula was tied around the neck with square braided pieces of olona. Sometimes these cords were fastened under one arm so as to permit freedom of action in battle. From the size of some of these cloaks on exhibition one can obtain a very good idea of the tremendous physical development of the chiefs who wore them.

The designs on the ahuula were simple but striking. The most common were triangles and crescents of red on a yellow field, or the reverse combination. Other design ele-

ments were the diamond, discs, circles, V's, and sometimes rectangular patches like those of the Maori cloaks in New Zealand. Although design work was very popular, the gorgeous royal ahuula of Kamehameha the Great is quite lacking in design elements. It is covered entirely with the precious yellow mamo feathers and is a marvel to look upon.

It was the custom that only men of high rank were allowed to wear the feathered cloaks, but instances have been known where garments made from the same material were worn by women. It was the privilege of a victorious chief to take the ahuula of his fallen foe for his own. In 1782, when Kamehameha was fighting the rival chief Kiwalao on Hawaii, the latter was killed, and the Conqueror became the proud owner of one of the finest cloaks in the Islands. It is now on display at the Museum.

The ahuula, as we have seen, was worn more for ornamentation than for service. This is also true of the royal helmet, or mahiole, but many of these were so made that they furnished considerable head-protection in battle. A helmet was made by weaving very strongly together the aërial roots of the *ieie* vine. The feathers were then fastened to this framework in the same manner as they were tied to the nae of the cloaks. The helmets fitted very closely the shape of the head, notches being left for the ears. It was the custom of the chiefs to cut their hair very closely at the sides and to leave a manelike ridge of stiff hair on the top of the scalp. This hair-dressing was called *mahiole* and was originally a mark of rank. So, when the royal helmet came into vogue, it was only natural that an artificial crest should be added and the whole thing called a mahiole.

In olden days, when trading was carried on extensively between the Islands and ships of foreign countries, an exchange of presents was quite the proper thing. The finest

present that a native chief could bestow upon some favored friend was a precious feathered ahuula. In this manner many of the most beautiful cloaks were taken from the Islands, and a scanty few of these have found preservation in the museums of Europe, America, and Australia. Others, of course, simply passed out of existence. It is said that some of the smaller capes were discovered in New York being used by their owners as sleigh-robes. During the past two years a world-wide hunt has been made for these famous old cloaks, with the idea of collecting as many as possible in the Museum in their native land. In your wanderings here and there keep your eyes open. The cloak of the Great Kamehameha is valued at more than one million dollars!

The domestic relations of the Hawaiians were governed by customs long in use. The point of view of the natives on the marriage question was not the 'old-fashioned' one by any means. Just what the standard was in regard to chastity is hard to say, but it is known that relations between the sexes both before and after marriage were rather lax. Climate, temperament, environment, mode of living, all contributed to promiscuous ways, and to them it seemed perfectly proper. Once married, however, there was a definite obligation between the parents for their children that both parties respected.

The common people entered into the marital ties with little or no ceremony, but with the natives of high rank and birth it was a different matter, and for a rather peculiar reason. The whole thing rested upon the status of the woman. The descendants of a woman of honored birth would inherit her rank regardless of the rank of the father, whereas the children of a father of high standing would lose their social prestige if the mother were of inferior status. Consequently a chief looked upon marriage as a rather

serious affair, and great pains were taken to examine carefully the family tree of the betrothed. The announcement of a marriage usually took place at a luau. Either the man would claim his bride by throwing over her, in the presence of her parents, a large piece of tapa, or friends of the groom would cover him and his bride with a single piece. This constituted the marriage ceremony, which was about the only act of their lives that was *not* accompanied by prayers and religious ceremonies. Naturally with such loose bonds separation was common.

In all islands of Polynesia the daily struggle for life and its necessities was relieved by restricting the too rapid increase of population. Infanticide was a social and economic necessity that made it possible for those who lived to live. A great deal has been written, both *pro* and *con*, about the practice in Hawaii, but, disregarding the actual 'why' of it all, there is no doubt that it was by far the most humane choice.

Haleiwa is only five miles past Waimea Bay. The road is close to the shore and passes by Kawailoa Beach and the Waialua Airport. The Hawaiians have an ancient tradition that at Halemano, a little place in the uplands ten miles east of Waialua, there once lived a cannibal chief named Kalo Aikanaka. Here he and his depraved followers had their lair and feasted on unwary travelers and fishermen caught as they crossed the Waianae Mountains through Kolekole Pass. It took the good natives a long time to discover where friends and relatives were vanishing to, but when they did find out their revenge was terrible. Since that time not a single Hawaiian has ever tasted of human flesh. The early explorers were rather interested on that subject and made frequent references to it. The natives, however, always expressed great horror at the thought, and

if any such practice ever did exist, it certainly was not common and the isolated legendary cases were few and far between.

At Haleiwa we are once again on familiar ground and are well acquainted with what is to be seen from here on to Schofield Barracks and Wheeler Field, across Kipapa Gulch, past Ewa Junction and Pearl Harbor, and back to Honolulu. This final cruise over the 'Saddle' brought us once more through the home of sugar and pineapples, which suggests a trip in the near future to a sugar-mill and pineapple-cannery.

On the stretch of road from Ewa Junction to Honolulu it is a frequent sight to see that short-legged, weasel-like animal, the mongoose slide across the path. These little animals, whose original home was India, were brought from Jamaica in 1883 for the express purpose of killing the rats, but, as in the West Indies, they have proved destructive not only to rats but to birds and poultry. The mongoose is an enemy to snakes, but there are no snakes in Hawaii. There have been occasions when snakes have been found in bales of hay shipped from the mainland, but these have been quickly exterminated.

The mynah bird is another introduced species that has gone wrong. It was brought to the Islands by Dr. Hillebrand to destroy the caterpillar of a certain moth. But the birds found the small blue-black berries of the lantana to be more palatable and laid siege to the front yards where this introduced plant was growing. In no time the seeds were broadcast far and wide, and valuable pasture land quickly became choked with the heavy growth. The mynah has also been accused of destroying many of the beautiful native birds. It is true that it undoubtedly caused the disappearance of the sparrow, but beyond that there seems to be a difference of opinion. Upon one thing all agree, how-

ever, and that is the amount of racket these birds can make. During the day it is bad enough but at sunset it is frightful. At that time they all get together in various convenient banyan trees and gossip for all they are worth. Then, as at a signal, there is complete silence, but if there happens to be a rather choice bit of Waikiki scandal that cannot wait until morning to be told a neighbor, some extra-garrulous bird will start the rumpus all over again. With such practice it is not surprising that captured birds have been taught to say single words, but as linguists they are not equal to their relatives in far-off India.

To reach the Ewa Plantation from Honolulu we must return to Ewa Junction and continue straight ahead through the settlement at Waipahu and on to Ewa. There are many Philippine-Islanders in Waipahu who live and dress very much as they do in their native land. It is not uncommon to see a Philippine woman wearing the huge-shouldered, high-flowing-collared shirtwaist called a *camisa*, which is made from *pina*, a cloth product of pine-apple fiber.

The sugar-cane industry is Hawaii's chief source of wealth. Cane is grown on the four principal islands, being planted from near the shore to the uplands, in some localities to two thousand feet or more of elevation. But, generally speaking, the sugar belt extends from the shore up to five hundred feet, for there are found the conditions of soil and irrigation most productive of yield. The story of Hawaiian sugar is a romance colored with all the disappointment and thrills, defeat and ultimate success, that could possibly be crammed between two covers.

Just where sugar-cane originally grew is a problem that has never been solved. It seems to have always been, and some are of the opinion that its native haunts were in the groups of islands of the South Pacific and that from them

it was early introduced into Hawaii. Captain Cook found it here in 1778 being used in a primitive way by the natives. In 1802 the first attempt at sugar-making was by a lone Chinaman who set up a tiny mill and boiling-apparatus on the island of Lanai. Other foreigners were quick to follow his example, and John Williamson, an Englishman, in 1825 cultivated one hundred acres in Manoa Valley. This was the first 'large' plantation, but unfortunately the man died before he could harvest his crop. Ten years later a company started a plantation and mill at Koloa, Kauai, and this might well be said to be the first successful attempt to make sugar from the cane. Events in our own history, such as the headlong rush to California in 1849 and the Civil War in 1861, spurred the island planters to greater efforts, and with the passage of the Reciprocity Treaty between Hawaii and the United States in 1876 their success seemed assured. Plantation companies were formed and financed; efforts were made to obtain the utmost yield per acre by scientific irrigation and proper fertilization; regular shipping facilities were inaugurated; and every effort was made to improve the rather sickly product by the introduction of new varieties and types of cane. And this last was almost their Waterloo.

During the years from 1876 to 1903 every ship's captain and traveler was on the alert to bring to his friends in Hawaii specimens of cane from distant lands. Naturally along with the cane came insects and pests of various kinds that, once freed from their natural enemies, which alone could hold them in check, flourished and spread throughout the Islands. The worst of all these was a leaf-hopper new to science and before 1900 unobserved in Hawaii. It probably came from Australia and it spread so rapidly from one plantation to another that by 1903 the sugar companies and hundreds of investors saw ruin staring them in the face.

In 1883 the Hawaiian Sugar-Planters' Association was founded to represent the plantations in business dealings as well as to promote scientific planting through the medium of an Experiment Station. Many of the early planters owe their success to this organization, but when they stood on the abyss of obliteration in that trying year of 1903, they heartlessly accused the Station of incompetency and did not care much whether it carried on or not. Fortunately there were saner heads at the helm, and these realized that the present danger was one concerning 'life and living things, not the dead mineral salts of the analyst.' They promptly reorganized the Station and established an entomological section. Extensive experiments and research were conducted, and at last it was found that certain little egg parasites were the answer to the baffling question. This parasite completed its life cycle about every three weeks throughout the year, and it was observed that the majority were females. Of course they would multiply by the millions and, searching out the places where the leaf-hoppers had deposited their eggs, the parasites would leave their own eggs, which, hatching first, would devour the young leaf-hoppers before they left the egg. These parasites were imported and they fell with a vengeance upon Hawaii's dark cloud of leaf-hoppers. The plan worked admirably, and to-day the sugar barons might well bend the knee to those who saved the industry to the Islands as well as to the world.

At the office of the Ewa Plantation inquire for Mr. Sullivan, a man of most pleasing personality who can tell you anything you want to know about sugar. On the way through the fields you probably will notice huge traction engines located at opposite ends of a cleared area. They are for plowing, and it is done in a most ingenious way. Large double gang-plows are drawn back and forth across the

field, not in the regular manner, but by cables that wind and unwind from large drums on the engines. The tractors advance slowly from end to end of the field, and in a surprisingly short time the entire area is a mass of upturned clods. After the ground has had a chance to weather, the clods are broken up, and the field is dragged and smoothed off. Then the engineers take over the work and build the very important flumes and ditch-lines that mean so much to proper irrigation. With the addition of fertilizer the field is ready for planting. Sections of cane about six inches long containing two seed joints, to insure sufficient buds, are dropped a few inches apart into the furrows by hand labor. The seed-cane is then covered over with soil, and a small amount of water is allowed to flow through the ditches. The cane sprouts in about ten days, and from then on the new crop is hoed, watered, and nursed to maturity. Five to twelve shoots sprout from each section of seed-cane, which accounts for the profusion and confusion of growth. These shoots vary in height from eight to eighteen feet, depending upon conditions and locality.

Sugar-cane is described as a 'giant perennial grass' and in truly tropical countries is harvested once a year. But Hawaii is only semi-tropical, and therefore more time is necessary to ripen the crop. It takes from fifteen to twenty months to mature, the blooming of the tassel being the signal to begin cutting, for at this time the juice is at its best. On the average, three crops are obtained from one planting, the main harvest and two rattoon crops, and then the ground is plowed, fertilized, and resown. Not so many years ago fire was thought to be injurious to the sweet juice that is contained in the long solid stems. For this reason it was quite an ordeal to cut and trim the stalks, the dead leaves and other debris being left on the ground to be burned later. Quite by accident it was found, after an

entire crop had been ravaged by fire on Hawaii, that the stalks and juice had not been harmed in the least and that it was much easier to harvest the crop after the growth had been burned off. That is the method employed now, and although the Japanese, Filipinos, Koreans, and what-nots returning from a day of cutting look like so many coal-heavers on strike, it is easier for them as well as being more efficient. There have been many attempts to construct a mechanical cutting-machine, but the unevenness of the cane growth is too much for any sharp-edged blade. Recently a machine for planting has been perfected, but so far it has not made an appearance on any of the plantations.

After the cane is burned, it must be harvested within twenty-four hours to prevent fermentation. Where there is an abundant supply of water the stalks are often floated to the mill in the flumes, especially in the case of cane from the highlands. This method is used extensively on Hawaii, but on Oahu the cane is mostly loaded upon carts or cars that are drawn to the mill along portable tracks. The cutting and loading are done by contract labor, each car being labeled with the names of the men who loaded it. Upon arrival at the mill the load is weighed and the men are given credit for the work.

From the time the cut cane leaves the fields to the final passage of the sugar into sacks it is not once touched by anything but mechanical contrivances. At the unloading shed the cane is taken from the cars by huge gripping claws that work similar to a steam shovel and dropped on to a wide endless chain belt that carries the stalks to an elevated platform. They are then cut by large knife-rollers into pieces two or three inches in length and passed through seven roller presses to extract the juice. The cane passes through the first presser in a dry condition, and then hot water is added to limber it up so that more juice can be ex-

tracted. Beneath the presses is a trough into which the juice drops, and at the Ewa mill about five hundred gallons per minute flow into this receptacle. The fiber of the cane, after passing through the last presser, is dry and warm and is called *bagasse*. This refuse is not wasted but is shot down a chute and used as fuel for the boilers.

The juice is carried off, tested, and taken to the liming-tanks, where a chemical process is gone through by the addition of slaked lime made from coral. It is then passed into vats and boiled to remove the impurities, which sink to the bottom, while the clean juice remains on top. It then passes through the settling-tanks and on to the evaporators, which reduce the volume considerably and turn it to syrup. Entering the vacuum pans, the syrup takes form, the sugar crystals appearing suspended in molasses. Quantities of the *massecuits*, as it is now called, are passed into the centrifugals of tub-shaped cylinders having inner containers of wire netting. These wire cages revolve at high speeds and by centrifugal action force the molasses out, retaining the crystals of sugar. The next and last process is the drying machine, which by means of hot coils dries the crystals on the way to the sugar bin. The brown sugar is automatically drawn from the bin, sacked, and weighed; and the sacks are sewed and passed on to the waiting cars or storeroom. Bagged in these one-hundred-and-twenty-five-pound sacks, most of the sugar is sent to San Francisco for refining at the common sugar central. The Honolulu Plantation Company at Aiea refines a small quantity of the brown or raw sugar for use on the plantations and at the pineapple canneries for syruping the canned fruit. In the refining process the sugar is melted and boiled again and treated with a chemical substance that turns the crystals white. It is then known as granulated sugar. During the last ten years the Hawaiian raw sugar production has in-

CARS LOADED WITH SUGAR-CANE DRAWN TO THE MILL ON PORTABLE TRACKS

creased 300,457 tons. In 1919 the tonnage for the entire group was 603,583, and in 1928 it was well over the 900,000-ton mark. The success of this banner year for the fifty-odd plantations was the result of tireless scientific research on the part of the Experimental Station in Honolulu.

Mr. Sullivan will more than likely wish to show you the various buildings of the settlement. You will see a complete little city all of its own with modern improvements and living conditions that will far exceed anything that you might have anticipated. These up-to-date plantations with their wide-awake and intelligent officials and overseers called lunas, seem to go on the assumption that the prosperity of the companies depends entirely upon the welfare of those who do the manual labor. Some of our large and fattened officials of industry could spend many a profitable hour at the heels of one of these humane and far-sighted lunas.

A visit to the Ewa Plantation is very often followed by a drive over a splendid road along the western coast of the island to Nanakuli and Waianae. Before reaching the shore the road winds across a coral plain, where lime is obtained, fourteen miles in extent and about thirty feet above sea-level. In this section are many apiaries and miles upon miles of sisal and algaroba. Sisal was introduced to the Islands from Central America in 1892 and rapidly took hold in its new environment. The fiber from the plant is almost as strong as Manila hemp and is extremely useful in the manufacture of cordage. The algaroba tree was an earlier arrival, having been brought here in 1837 by Father Bachelot, founder of the Roman Catholic Mission. The tree is very much like the mesquite of our Southwestern States and like that has picked out places to grow on where nothing else could survive. To-day the desert-like lee coasts of Oahu, Molokai, and some sections of Hawaii have been

transformed into forests by this sturdy plant. It is a rough customer, to be sure, but, with its shade qualities, its abundance of excellent wood, and its offering of pods for grazing, it has become a useful introduction. Bees find the nectar of the flowers and the sugar of the beans to be much to their liking, and wherever there is algaroba, one may be reasonably certain of finding an apiary.

Nanakuli has an excellent beach and cove for swimming. There is quite a slope to the beach, and consequently the water is deep very near shore and the waves and billows slide up on to the sand with great speed. It is ideal for body-surfing, which is marvelous exercise and guaranteed to produce a ravenous appetite that can be appeased only by the home-cooked chicken dinner at Palm Lodge. In the valley back of Nanakuli are numerous homesteads where experiments in cotton, corn, watermelon, and tobacco raising are being carried on.

Waianae Bay, a few miles along the coast, is quaint and charming, and usually quite a number of fishing-smacks lie at rest in its smooth waters. We can picture in our mind's eye these sampans as being the war canoes of Kamehameha that were driven by a storm, during an expedition to Kauai, to seek the shelter of the hospitable cove. This is the home of the Waianae Plantation, which has planted cane far up the slopes toward the Waianae Mountains. Looking up the valley, we can see Mount Kaala, the highest peak on Oahu, and, off to the right, Kolekole Pass, which leads over the mountains to Schofield Military Reservation.

The road continues a short distance past Waianae, but in order to complete the circuit to Haleiwa it is necessary to go by train. This rail-trip from Honolulu is the only way that the rugged beauty of the western coastline past Waianae can be seen. A few miles on is a wonderful stretch

of beach called Makua, which in spots has been piled high by the wind. Like the Barking Sands of Kauai it produces when dry and slid over a noise like that of a barking dog. Kaena Point is the westernmost tip of Oahu, and here the Government has built an ever-blinking lighthouse. The railroad turns abruptly to the east and follows the north shore past Kawaihapai, which was once thickly populated with Hawaiians. There are many signs of ruined temples and villages, and the weird little structure to the left of the track is said to be a Buddhist shrine of uncertain origin. From Haleiwa it is possible to take the train around Kahuka Point and on to Kahana Bay, where, by making arrangements ahead of time, a motor will be waiting to take us along the shore and up the Pali to Honolulu.

Pineapples rank next to sugar among the important agricultural industries of Hawaii. The fruit is a native of America, probably the West Indies, and the parent of the Hawaiian pine was brought to the Islands in 1883 by Captain John Kidwell. Again Manoa Valley was chosen as a site for a 'first' plantation, and in this fertile district began an industry that has grown by leaps and bounds. In 1901 Mr. James D. Dole saw the opportunity and organized the Hawaiian Pineapple Company, which in twenty-seven years has increased its original capital of about $25,000 to nearly $10,000,000 and its holdings from twelve acres to over 110,000. To-day the island of Lanai is the big dividend-payer of the company.

The pineapple grows best in the Islands at an elevation of from five hundred to twelve hundred feet, or just above the sugar belt. It does not require irrigation, but absorbs the moisture from the ground and flourishes in sections having at least thirty-five inches of rain. In the cultivated fruit seeds are seldom found, and the plant is propagated by setting out vegetative parts such as suckers, slips, crowns, and

rattoons. The fields are plowed, fertilized, and in many cases covered by row upon row of mulch paper. The fruit is then planted in holes punched at regular intervals through the paper, and often there are double rows of fruit on each strip. The mulch paper is an asphalt-saturated product thirty-six inches wide which is laid by a machine that covers the edges with a slight layer of dirt. The paper strips keep weeds and insects away from the fruit, prevent too rapid evaporation of moisture, and increase the ground heat which is beneficial to more rapid growth. Pineapples, like sugar-cane, have two rattoon crops, after which it is customary to cultivate and plant the fields again.

Planting is usually done in the early fall, and in July or August of the second summer, that is after eighteen or twenty months, the first crop is picked. The average yield is eighteen to twenty tons per acre and in some instances it has run as high as fifty. As most of the fruit ripens at about the same time, there is great activity during the picking and canning season, and a visit to the Hawaiian Pineapple Cannery at Iwilei in Honolulu is an interesting experience. The cannery runs day and night, and I suggest an evening visit after an unequaled Chop Suey dinner at Lau Yee Chai's at 154 North Beretania Street.

The Hawaiian Pineapple Company operates the largest cannery in the world. By exhaustive experiment a method has been found for canning the fruit which is the acme of perfection. The high-speed Ginaca machine removes the hard outside shell, from which jam is made, cuts off the tops and bottoms, making the desired cylindrical shape, removes the core with a plunging knife, and passes the fruit along on a movable belt of white rubber to girls dressed in spotless white and wearing rubber gloves. As the fruit slides by, the inspectors pick out any remaining pieces of shell. The next step is the slicing-machine, which washes and slices and

passes the fruit on to the girl packers. The first packers select the high-grade slices and can them, the next group can the not-so-perfect slices, and the remaining girls pick up the broken pieces. Any left-overs that will not fill the bill are passed to another section, where they are made into a product to be sold to confectioners. Even the cores are saved and disposed of in like manner.

The filled cans are carried to the exhausters, where, under vacuum, the air cells of the fruit are destroyed. From other mechanical machines they receive their portion of syrup, are again placed in vacuum, and the cans are sealed, lacquered, and labeled. The whole process is positively uncanny, and when you see stacks of tins on electric trucks being carried to the warehouses to await shipment, you wonder whether or not the pineapple you placed on the endless belt is among them.

Lately an intruder in the form of a pine parasite, a species of nematode, has caused considerable damage to the industry. Every effort is being made to check its activities, for when the little telltale brown spots on the roots become large, it means death to that plant. The Chemical Warfare Branch of the United States Army is aiding the Hawaiian Pineapple Growers' Association by the use of chloropicrin gas. This year, however, has been a record-breaker for the eight pineapple companies, as a few figures will show. The production was about 9,000,000 cases of 24 cans each, or 216,000,000 cans of pineapples. If these cans were placed side by side in one straight line, the distance covered would be over 13,000 miles, or more than halfway round the world.

CHAPTER XII

FLOWERS AND TREES

It would not seem right to visit in the Hawaiian Islands without becoming a little acquainted with the gorgeous tropical flora that flourishes so wonderfully. Nature certainly did herself proud in lavishing such a variety of color throughout the group and especially in Honolulu. To behold a brilliant rainbow arched across the sky, matching its color with the greens and blues of the tropic sea, and then to have all the colors and various combinations of the flowers and trees suddenly fill one's vision, is more than the average person can stand — silently. And as we admire, wonder, and gasp, we instinctively fill our lungs with this soft tropical air and are completely carried away by the delicious perfume of the flowers. After the first impression of loveliness we become somewhat inquisitive about how it all happened and we feel that to know even a little about the flora would help us just so much to become a part of the flowers and trees and of the Islands as a whole. The following few pages do not exhaust the subject, by any means, but I have attempted to cover in a general way the flora that is of the most interest to us in our wanderings about Honolulu.

The first thing that most of us want to know about the plants is whether or not they are indigenous or introduced. The flora is divided into three classes, each of which is of a distinct type. There are first the indigenous, or native plants, growing wild on the mountains, their origin being more or less uncertain. Then there are the plants and trees brought here by the early native inhabitants, which include

such as were important for their existence. In the third group are a great many of the fruits and ornamental trees and flowers introduced by the early traders and missionaries. Just how the indigenous plants came here in the first place is mere conjecture, but some of the more probable theories should be mentioned.

The Hawaiian Islands have, of course, for geological ages been far removed from the coast of North America and from the islands of the South Seas. It is probable that many of the plants were transported by the ocean currents, and that in this way many seeds were carried here from the South Sea Islands, Australia, and South America. And it is also probable that a few plants and trees owe their existence in the Islands to the ability of the birds to make long and direct flights. But, once established, the flowers and trees readily adapted themselves to the prevailing conditions and have developed naturally and continuously for a long time.

It has only been in the last forty or fifty years that a serious and systematic effort has been made to beautify the city with ornamental plants. From the reign of King Kalakaua and Queen Kapiolani great strides have been made in developing the barren sections of Honolulu into well-cultivated streets, avenues, and parks. It is a safe rule to go by that most of the conspicuously colored flowers have been introduced. The chief sources of most of the foreign plants are the warm lands like southern Europe, Africa, Madagascar, Australia, Southern China, and the South Sea Islands. Dr. William Hillebrand made numerous important introductions and was the guiding hand in the development of Honolulu's flowery loveliness. During the past few years the Outdoor Circle has done much to carry on the work that Hillebrand started, and to-day many beautiful rows of shrubs and trees are the result of its tireless efforts.

The flowering season begins in January, and week by week the progress in development is most noticeable. In March the beginning of spring is quite evident, and during the next two months the flowers seem to add a few finishing touches to their beauty. The month of June is when most of the plants and trees are blooming in all their glory, and lucky is the visitor who is here in May, June, or July. In August some of the flowers begin to fade, but as the winter season arrives, there come new kinds of flowers to take to some extent the places of the old. Although many of the flowers bloom only at certain times, there are others that are in bloom all the year round.

In the following list the indigenous plants are so marked; the others are introduced.

Allamànda

The allamanda is a conspicuous vine that is a favorite for use in exterior decorating. It is quite common about verandas, and, with its thick, green foliage and large, fragrant, yellow blossoms, serves a useful purpose in sheltering lanais. A variety has orange-red flowers of varying shades and tints, and when in blossom the green of its foliage is often hidden from view. The allamanda is always in bloom, but seems to be at its best during the summer.

Avocado

There is one food luxury of the mainland that we may all enjoy in the Islands without having a guilty conscience for days afterwards. And that is the avocado, or alligator pear. The tree, which is a native of the American tropics, was brought to Hawaii about 1870 and has been extensively cultivated for its delicious fruit. It grows to a height of twenty or more feet and can be easily recognized by its large dark-green leaves and green pear-shaped fruit. The

fruit contains one large seed, and from the seeds new trees are grown.

The first pear may be a little disappointing, but a taste for the fruit comes as if by magic, and then beware. You will have it straight, in salads, and in cocktails, morning, noon, and night. There are many ways of preparing the avocado, but the most common are with salt, pepper, and vinegar or with mayonnaise dressing.

On account of the dreaded fruit-fly that has established itself in Hawaii, the quarantine measures are very strict in regard to taking fruit of any kind into California. If you desire to take any fruit back with you, have it inspected in Honolulu and the box sealed; then there will be no trouble upon arrival at the mainland.

Banyan

Long before we ever planned to go to Honolulu, we had heard much about the splendor of the banyan tree. An East Indian tree of the nettle family, it furnishes shelter to the Hindu merchants, or 'banyans,' and in that way it received its name. It was brought here years ago by the early missionaries and to-day is highly valued on account of the shade it offers and its easy development. The tree grows to tremendous size and, with its great spread and characteristic aerial roots, is easily recognized. It is most interesting to see how the branches droop to the ground and there send out roots, developing in turn into trees and repeating the process. In some parts of the world these trees have been known to cover acres of ground.

The banyan that we have heard so much about is the famous specimen at the Moana Hotel. Growing in the center of the courtyard, bordered on three sides by the hotel and on the fourth by the ocean, it is a symbol of tropical hospitality and graciousness. Other stately trees

are those in the Palace Grounds, at the corner of Keeaumoku and King Streets, and at Beretania and Punahou.

Bignonia

Another favorite vine that is especially suited to stone walls and in a way as a climber in trees, is the bignonia, or bird-claw vine. It has not a very attractive appearance when out of bloom, but when it flowers, that is another story. Growing in an impenetrable tangle of branches, its beautiful yellow and orange blossoms transform it into a palace of gold. When playing the rôle of a tree-climber, the mass of this flowering vine hanging pendent from the highest branches gives an atmosphere of peace and quiet that is typical of its surroundings.

The time of year that the bignonia vine is at its best is between January and May. The most plentiful display is in the grounds of the Bishop Museum, where the main building is actually overrun with this rich glossy green climber. Another place where the bignonia may be found is in the branches of the trees in the Hillebrand Gardens on School Street.

Bougainvillea

There is one thing in Honolulu that a property-owner need never worry about, and that is the lack of a flowering vine to add the finishing touches to what is otherwise an earthly paradise. The bougainvillea is the queen of them all and is most conspicuous for its abundance as well as for its splendid color. There are three forms of the vine that are common in the Islands. These, in the order of their abundance, are the magenta, the scarlet-red, and the brick-red. There are two varieties of magenta, one of which flowers the year round. This ever-bloomer is one continuous mass of purple and is one of the most striking of the

introduced plants. In the tropical gardens of Honolulu, and even casually along the roadside, grows the bougainvillea in a blaze of color, sending out its magenta, salmon-pink, brick-red, orange, or scarlet climbers to form solid masses on roofs, over arbors, and along fences. Upon close examination it may be seen that the color is not in the flowers themselves, for these are inconspicuous, but in the leaflike bracts that enclose them.

The vine is of South American origin and received its name in honor of Bougainville, the French navigator of the South Seas.

The bougainvillea has no special time for flowering but seems to come out in all its glory at all times here, there, and everywhere throughout the city. It appears, however, that in late November a great many of the vines start to come out and continue up through February or March, when some of the shrubs lose their color, while others take their places to uphold the reputation of its name. Then in May there is usually a second flowering which continues through the summer. But all this time the beauty of the magenta-purple variety is very much in evidence wherever you go, and on account of its blooming from season to season this is the most popular variety among the visitors.

Breadfruit

When the Polynesians wandered from island to island in the South Seas and eventually up to the Hawaiian Islands, they always carried with them plants that were necessary and useful in their daily lives. Among these were the breadfruit, taro, cocoanut, banana, sugar-cane, mulberry, and fiber plants from which they made mats, ropes, and fishnets.

The breadfruit, or *ulu* of the natives, is planted singly about the gardens of the city, and frequently large groves

are found in various valleys of the group. It rarely has fertile seeds but is propagated by suckers or root-sprouts. The tree usually has the appearance of a cone about forty feet in height with large leaves two or more feet long of a dark-green color and deeply lobed. The fruit is globular in form and ranges in size from three to five inches in diameter. It is highly esteemed by the natives as a food and when baked has a flavor something like that of the sweet potato. Besides using it for food the Hawaiians used the leaves for polishing, the bark for a medicine, and the gum for capturing birds to make the feather cloaks.

Cocoanut Palm

The cocoanut, or *niu* palm, is the most conspicuous of all the tropical growth in Hawaii. It breathes forth the atmosphere of the South Seas from its roots to the very tip of its plume-like top. Called the 'Prince of Palms,' it is rightly named, for, taking all in all, there is nothing in the Islands to equal it in picturesque majesty.

The niu tree grows best near the seashore, and there is where we see most of them to-day, though even several miles inland we frequently find a lone tree or a small grove. Elevation has probably more to do with retarding the growth than the distance from the sea. Just as long as there is a good supply of water and the roots are able to penetrate the soil a cocoanut palm thrives.

Of fairly rapid growth, the palm comes into bearing in about fifteen years and continues to grow for twenty or thirty years longer. After that there is little change, and the tree seems to live on indefinitely. Near the beach are trees that are known to be several hundred years old, while close at hand is a young grove with trees just as large, some of them over sixty feet in height. The cocoanut palm, like other palms, never branches and never sends up shoots

BREADFRUIT

HIBISCUS, THE OFFICIAL FLOWER

from the ground and is easily destroyed by injury to its feathery plumes.

As we know, the niu is a product of the tropics, and the trees growing in Hawaii are about at their northern limit and consequently are not developed to their best. The ones we find here form a distinct variety which has been termed the Hawaiian cocoanut. Although identical in appearance with its more southern relatives it grows more slowly and the yield of nuts not so great. In some of the more tropical islands of the South Pacific there have been as many as four hundred nuts gathered in one season from a single tree. In Hawaii a very good yield would be around a hundred.

From various reports it seems to be a fact that no one has ever been known to be hit by a falling cocoanut, but there have been some very close shaves. For one, I am knocking on wood right this minute. Several pounds dropped from a height of forty feet or more would do considerable damage to most of us, and for that reason many property-owners are insured against any such accident. Great care is taken to keep the palms bordering the sidewalks free from the loose nuts, and men and boys make a business of tree-climbing.

For many years there has been a great deal of trouble experienced from the tree rat, which gnaws holes in the young nuts. A colony of rats can play havoc with a grove of cocoanut palms, it being a simple matter for them to pass along the leaves from one tree to another. Recently, in the grove by the War Memorial Natatorium on Kalakaua Avenue, the trees were attacked by what is known as the 'cocoanut crab.' The crabs found here are very small, but it is said they grow to tremendous size.

It is not known how the cocoanut palm came to the Islands, but it is supposed that the Polynesians had it with them in their wanderings about the Pacific. Some say that

it had an Asiatic origin, others an American, while others still believe that it came from the Philippines, whence it was carried by ocean currents or artificial means all over the tropics. But the question of its native soil has never been settled to the satisfaction of all.

Around the trunk of the cocoanut palm are frequently seen climbing plants with large leaves. The most common of these are the philodendron and the monstera. The latter is easily recognized by the huge dark-green leaves pierced by large elliptical holes.

Date Palm

There is something about the date palm that makes us feel very much at home amidst our new surroundings. Although less impressive than the royal and cocoanut palms, it is in many ways more beautiful than either. The magnificent leaves are very often much larger and always more numerous than those of the cocoanut palm and they seem to stretch out in an effort to gather new friends. The tree bears large bunches of orange-colored dates, but these are seldom eaten on account of the huge pits and the slight fleshy covering.

The palm was introduced into the Islands long ago and very quickly adjusted itself to its new surroundings. There is hardly a place where we can wander in Honolulu but the date palm is there to greet us.

There are other species of the palm family to be seen in Hawaii, and the most important of these are the ones classed as ornamental palms. There are fine examples of the Washington palm from its native haunt California. The betel-nut palm, so much in favor in the south Pacific and East Indian islands for its blackening effect on the teeth, is very much like the royal palm in appearance. The wine palm is not uncommon and is of interest because in

India wine is made from the sweet sap that oozes from the cut ends of the flowering stems. Then there are the Rhape's palm, usually planted in pots, the sugar palm, the red palm, the bottle palm, and the sago palm.

Ginger (*indigenous*)

A great deal of the ginger of commerce to-day is grown by the Chinese, and they have even attempted its cultivation here in the Islands.

The native ginger, or awapuhi, is a characteristic plant of the lower forest zone and may be seen on the drive through Nuuanu Valley to the Pali. It grows to a height of about two feet and has leaves six or eight inches long. The pretty pale-yellow flowers often cover the ground for yards around, loading the air with a fragrant odor. The Hawaiian beauties of old made the juice into a most effective dressing for the hair.

To-day an enterprising company is manufacturing a high-grade ginger-ale — Hawaiian Dry — from the fresh roots of the native ginger. Incidentally, it is delicious, and as considerable ginger-ale and White Rock are consumed in Honolulu, the concern should have a prosperous future.

Hau Tree (*indigenous*)

Just as our American Indians had their favorite trees to furnish necessary requirements in their daily lives, so did the ancient Hawaiians have theirs. One of the most common and useful of the native trees is the *hau*. It is a freely-branching tree, and, with its growth of thickly entwined foliage, it very often produces impassable thickets. It is much in favor for its shade qualities and is frequently utilized to cover arbors and lanais. The flowers are double and change in color from yellow to a purplish hue. The

word *hau* has a meaning of 'cool breeze,' and on account of the tree's flourishing near the cool seashore it was called the hau tree.

The old Hawaiians put the hau to many uses. The wood is very light and served as outriggers for the canoes. The tough bark was utilized in making tapa and pliable rope, and the flowers were made into a native medicine.

In our wanderings about Honolulu we are continually meeting the hau tree, all the way from the sea up to a thousand feet or more on the slopes of the mountains. But if we want to see a hau tree near at hand on the beach at Waikiki, we can just walk over to the one between the Outrigger Club and the Moana. Another, close by, is near the beach end of the Edgewater Apartments.

Hibiscus (*indigenous*)

The first object to attract the admiration of travelers and visitors is the official flower of Hawaii — the hibiscus. It is the most common and conspicuous plant grown in the Islands, and one never tires of the vast show of blossoms of every size and color that border the streets. Its very popular use is as a hedge, and miles upon miles of scarlet and pink hibiscus are ever a delight to the eye. The commonest form is the single scarlet, but there are also single pink and white and yellow ones to break the monotony. The double hibiscus is also much in evidence, and a great deal has been done in producing new varieties by cross-breeding, so that one sees every color from white, red, pink, yellow, polychrome, or vivid gold. It was this flower that Mr. Cleghorn took such a delight in developing in 'Kaiulani's Gardens.' In the Islands to-day there are more than fifteen hundred varieties of the hibiscus. Cross-breeding the flower is quite a garden sport. During the last Presidential election a new variety was developed and named after Mr.

Hoover. Just before the final returns were received the flower burst into bloom and heralded victory.

Ilima (*indigenous*)

This flower has often been called the national flower of Hawaii because of its popularity with Hawaiian royalty. The shrubs are low, being only two to six feet high, and have single yellow flowers. In olden days these flowers were strung together on olona fiber cords to make leis which only royalty could wear. To-day ilima is very rare, but every now and then one is able to obtain an ilima lei from Kunikiyo, florist, at 1111 Fort Street or from some Hawaiian lei-seller at the docks.

The ilima flowers close at night and are very disappointing to the malihini who expects to wear a lei of them in the evening. If you are ever fortunate enough to get one and want it for the evening, put the flowers in the ice-box. Try it, for sometimes it works.

Ironwood

This tree greatly resembles a pine and might easily be mistaken for one. With branchlets of needlelike appearance and with the conelike fruit it is very deceiving. It was originally brought from Australia and has become widely distributed on all of the Islands. As a windbreak it is superb, and on the trip around the island of Oahu beautiful groves are seen bordering the road.

Ixora

A very conspicuous and favorite garden shrub in Hawaii is the attractive ixora. Owing to the congenial climate it requires little care and thrives in abundance. The plant blooms throughout the year but seems to be at its best from November to January. It is much in demand at

Christmas on account of its large, showy cluster of brilliant red flowers and glossy green leaves.

The plant is a native of Malabar, India, and there received the name ixora in honor of a deity to whom the flowers were offered.

Ki Plant

The ki plant, now commonly called *ti*, is of interest to us not so much for the plant itself but more for the uses it has been put to. It is at home on the steep valley-sides and in the gulches on all the Islands and is a typical tropical plant. It is not uncommon to see specimens fifteen feet in height, with leaves two or three feet in length and six inches wide. In old times the sweet root was used by the natives to make a curiously flavored beer, but later they learned from visiting sailors how to make from the soaked roots a strong intoxicating drink. The root was also baked in the *imus*, or native ovens, and took the place of the present-day candy. The juice was used by the Hawaiian beauties as a hair-dressing and was one of the principal articles of the toilet. The leaves, known as *lauke*, are used to-day as wrappers for food in the same manner as the old Hawaiian used them years ago. At luaus the food is served wrapped in the leaves tied with a fiber cord. The fish-markets use the ti leaves instead of paper, and any purchase, from fish to poi, is daintily covered with a nice green leaf.

Koa Wood (*indigenous*)

During our visit in Honolulu we see more articles in the stores made from the koa tree than from any other wood. So a word about it might make us look at them in a little less indifferent light.

The koa belongs to the genus *Acacia*, of which a great number of the species are Australian, many having been

introduced into the Islands. Beginning at about the edge of the woodlands, it increases in number and size as it gradually ascends the middle forest zone. The tree is a thing of rare beauty and is easily distinguished by its laurel-green moon-shaped leaflike bracts on wide-spreading branches. The trunks are often six feet in diameter, supporting a height of sixty to eighty feet. In former times a single trunk was used to make a canoe seventy or more feet long, and it was in such canoes that Kamehameha crossed over to Oahu with his Peleleu fleet. The natives used the wood in many different ways about the house because of its durability.

To-day the koa is valued as one of the choice cabinet woods, being called Hawaiian mahogany. The cabinet-makers, basing their classification entirely on the character of the wood, have brought into common use the red koa, yellow koa, and ten or twelve other varieties, samples of which may be seen in the shops.

In our trip up Tantalus, and again out to Wheeler Field, we have a fine chance to see how elevation increases the growth of the koa tree.

Kukui

The kukui, or candle-nut tree, is one of the most beautiful and abundant of all Hawaiian trees and flourishes from the sea to high up on the mountain-slopes. The foliage is of a pale yellow-green, having a silvery appearance which is quite noticeable from any distance. It is a fine shade-tree and is very popular in the parks and private grounds. The softness of the wood makes it useless for building purposes, but the nuts more than make up for this. In ancient times the natives polished these hard, black, walnut-shaped nuts and strung them into leis. Other ornaments were also made from them. The oily kernels were made into torches by stringing them on to pieces of bamboo, and the oil was

burned in stone lamps. The juice was a base for black tapa dye and was also used as an ink for tattooing.

The tree is of Polynesian origin and was introduced into Hawaii in the migration northward. It is rather odd that throughout Polynesia the kukui is known by the same name.

Mango

This tree originally came from India, where there are some five hundred varieties. Of this number fifty or more of the best kinds are growing in Honolulu, where the tree is prized as much for its beauty and shade qualities as for the delicious fruit. It grows in very compact form with a dense foliage of large, dark-green leaves, but when young the leaves have a reddish-brown appearance.

The fruit of the mango looks very much like a pear, but varies greatly in size, shape, and color. When ripe, it is of a rich yellow with the side turned toward the sun of a light red color. The majority of the trees bloom about the beginning of the year, and the fruit ripens during the summer. However, this is not an invariable rule, and often the delicious fruit may be found in the markets at other seasons.

Monkey-Pod

In driving about the city we see in many grounds and parks the exotic monkey-pod tree. The tropical American name is samang, though it is sometimes called the rain-tree, on account of its habit at home of blossoming at the beginning of the rainy season. It is of the Mimoca Family and, like its relatives, folds its leaves in sleep at night. The tree cannot be said to be beautiful at night, for its wilted appearance does not add to the charm of its surroundings. It is above all a shade-tree and here and there may be seen with tremendous trunk-girth and spreading shade over a

large area. However, its rapid growth and outstretching roots play havoc with sidewalks and curbings, so that most of them are used as ornaments on ample lawns and in open spaces and parks. The broad-spreading, flat-topped effect is most impressive, and the pink and white varieties make a fine display. Unfortunately the flowers last but a few days, but while they last their fragrance fills the air for some distance.

The pompons reach their prime in early May in some spots and later in others, but by August they have faded and passed away. The tree on Punahou, near the Central Union Church, always has a charming setting with the contrast of its cream-white blossoms against a background of scarlet poinciana flowers. Another place where the monkey-pod reigns in all its glory is on Makiki Street on the way up to Tantalus. When the tree is not in bloom, flat tan seed-cases hang from the branches and rattle constantly in the breeze, 'like women's tongues,' as they say in the faraway Philippine Islands.

Night-Blooming Cereus

Of all the beautiful flora in the Islands the cereus receives most attention. Exclusive in its habits, it is likely to fool the unwary visitor and burst into bloom without giving notice and as suddenly retreat to its less attractive state. The cereus is a wonderful climber, and fragments are usually placed on stone fences to transform them into the most beautiful of all hedges. The stalks are long and narrow with uneven edges looking very much like the blade of a native Philippine sword.

The night-blooming cereus displays its beauty when all other flowers have retired for the night. Beginning to open shortly after the sun goes down, it quickly comes into full bloom and dazzles all with the splendor of its creamy-

white, lily-like blossoms nearly a foot in diameter. But before the sun is well around on a new day, the cereus is fast asleep and probably laughing at us who missed it in its prime.

From May to October the cereus flowers at intervals which vary from year to year. It is such a marvelous sight, that the newspapers give ample warning of its blooming. Then all through the night people file past the long and beautiful hedge bordering Punahou College on Wilder Avenue to admire its flowering glory.

Oleander

One of the many surprises to greet the visitor from northern climes is the beautiful ever-blooming hedges of oleanders, or South Sea roses, which grow to a height of ten to twenty feet. Anywhere but in the tropics this shrub is a typical hot-house plant, but here it thrives with little or no care and blossoms in shades of white, pink, and cream-color.

Another favorite tree in Honolulu gardens is called the 'be-still tree.' The slightest breeze will set in motion the large, slender shining green leaves. Its appearance suggests the oleander, and it is often called the yellow oleander.

It is said that all parts of the oleander are poisonous and that there are authentic records of people who have died from eating the flower. Even the use of its wood as skewers in cooking meat has proved fatal. But that does not lessen the beauty of its appearance in the least. The summer months are when it is in its prime. Don't fail to notice the marvelous hedge on Kalakaua Avenue, a few hundred yards from King Street.

Ornamental Shrubs

The number and variety of decorative plants give to the

garden enthusiasts a great opportunity for personal expression in color. One of the most noticeable facts in Honolulu is that, no matter how humble the home, it is always surrounded with flowers of some kind. Pigs, chickens, or children may be destructive, but the flowers are there nevertheless and, what is more, they grow. Besides the flowers described separately there are a few favorites easily grown by the amateur.

The pretty climbing mountain-rose, or Mexican creeper, covers the sides of buildings and creeps over the lanais with its delicate sprays of pink blossoms. The beautiful climbing snow-white jasmine is popular and is everywhere in abundance. The rather obscure but fragrant Chinese violet with greenish-yellow blossoms adds its charm to that of the others. The gorgeous croton with its striking foliage of the most brilliant coloring is seen everywhere. This last is planted in clumps, and the combination of the rich colors is very impressive. It is used quite extensively as a hedge, and for this purpose a very deep-red large-leafed variety prevails. Many of the beautiful gardens of Honolulu are bordered by this Malayan plant.

Other Fruits

A great many of the common fruits of the Islands were introduced by the early traders and missionaries and, once planted, have grown to a certain extent in a wild state. Captain Vancouver gave presents of oranges, lemons, and other seeds to the native chiefs when he visited here in 1792. The guava, lime, and mountain-apple are found throughout the group. There are many others, such as the fig, grape, and mulberry, which could be profitably cultivated. The missionaries early introduced the black mulberry with the hope that the silk industry might be established among the natives. Interest was allowed to lapse, however, and

nothing ever came of it. But perhaps one of these days the silk industry will be one of Hawaii's chief sources of income.

Pandanus (*indigenous*)

This tree is better known as the *lauhala* and is one of the most characteristic and abundant of the native flora. It is found from the very edge of the water up past the dry regions to the mountain-slopes. Once seen, a lauhala tree will never be forgotten, on account of its peculiar branching trunk and numerous aerial roots. The leaves are peculiar in their extreme length and thinness and are crowded into a head at the end of the branches. To cap the climax, the tree has a bright orange-red fruit, which, to the natives, is its principal charm.

The lauhala is found throughout the islands of Polynesia, and as the seeds will stand saturation in salt water for months, it is evident how the currents and waves brought them to Hawaii. It is asserted that the tree is one of the oldest and most persistent of tropical plants and has taken an aggressive part in starting plant-life on newly formed islands.

In Honolulu the lauhala is found almost everywhere, but perhaps your first sight of the leaves will be in the form of a sombrero made by Hawkshaw, the beach-boy. In ancient days the natives made mats and other household necessities from the leaves.

Papaia

This fruit is one of the commonest found in the Islands and is a great favorite in private gardens. Like the avocado it is a native of the American tropics and was probably introduced from Brazil. Besides its use as a fruit, vegetable, and salad the tree is held in high esteem as an ornamental

plant. It is readily recognized by its large golden melon-shaped fruits and rich green palmlike leaves. In the papaia groves there are both male and female, or fruit-producing trees.

The tree is extensively grown in the tropics and thrives under agreeable climatic conditions. The fruit has a pepsin property which is very beneficial and, when eaten with a splash of lemon, is most delicious.

The plant is cultivated throughout the group, and in our travels about Honolulu we pass grove upon grove of future market fruit.

Poinciana Regia

One of the first trees to bloom at the advent of a New Year is the scarlet-flowered royal poinciana. The common species grown here is known as the 'flame-tree,' or 'flamboyante' of the French. Its nickname very well describes the tree, and we ought to have no difficulty picking it out. Although a fairly fast grower, it does not develop into very great size, but seems to spend its energy in producing during the flowering season a most striking mass of crimson. The tree grows flat-topped, and its foliage of fine pinnate leaves is arranged in horizontal spreading layers. The trunk has a certain peculiarity in the way it expands at the base into a buttress-like formation that corresponds to the principal roots.

The poinciana tree was named in honor of Governor-General Poinci who lived in the West Indies about 1650 and later wrote of their natural history. Introduced into the Islands in the middle of the eighteenth century, it rapidly acquired the reputation of being the finest of all the ornamental trees.

The royal poinciana is one tree in Honolulu that we can fairly well count on seeing in bloom somewhere, no matter

what the month. The trees do not all bloom or all lose their flowers at the same time, and any day from January to December the beautiful red-orange or dark-crimson mass is the admiration of all. It richly deserves the credit of being one of the most impressive of tropical trees. Although it sheds its leaves at certain seasons, the pods that it then shows are almost as remarkable as the blossoms.

The most superb display of poincianas are the rows bordering Wilder Avenue. And to think that they were on the verge of destruction! Other places in the city where the superb gorgeousness of this tree may be appreciated are on Lusitania Street, Kinau near Victoria, and Kamehameha Street, to say nothing of the crimson beauty that stands at the King Street entrance to the Palace grounds.

Poinsettia

Honolulu never is without its ornamental shrubs and plants, and chief among these is the poinsettia. On the mainland and elsewhere we are familiar with it in the form of a hot-house plant that usually brightens our homes at Christmas time. But here, instead of a scrawny and frail plant carefully kept in a pot, we find it growing in the open and frequently reaching a height of from twenty to twenty-five feet. In Honolulu, as elsewhere, it is most in evidence during the Christmas season and, with its stunning scarlet-red flowers, helps tremendously to make the days seem like the twenty-fifth of December. As in the bougainvillea, the flowers are really a cluster of large leaflike bracts which completely hide the small blossoms. A variety of the poinsettia which is very rare to-day, and which I have never seen, is the one with white flowers.

The plant was named in 1828 for the Honorable J. R. Poinsett, American minister to Mexico, who, it is claimed, discovered the species in its native Mexican haunt.

POINCIANA REGIA, THE FINEST OF ALL THE ORNAMENTAL TREES

THE GORGEOUS GOLDEN SHOWER

From November till January the flower is at its best, and the windows of all the florists abound with scarlet-red offerings in pots. The show place at Christmas time is the hedge of dazzling double poinsettias at the corner of Keeamoku and Heulu Streets.

Pride of Barbados

This tree with orange-colored blossoms is very common in Honolulu, and is of the same general appearance as the poinciana. In fact, a second variety, with yellow flowers, is known as the yellow poinciana. The trees are at their best in May, June, and July.

Pride of India

The larger species of the 'umbrella-tree,' as it is sometimes called, originally came from India, but have been grown in tropical countries everywhere. The pride of India that we find in Hawaii was probably brought over from Central America or the West Indies and quickly established itself in the Islands. The lilac-colored or lavender flowers may be easily picked out from their surroundings. They look like a soft purple mist and are much admired.

The parks and large gardens have the best display of the umbrella-tree, although frequently one will be seen in a private estate, planted there by some obliging mynah bird. March and April are the flowering season for this tree, though it is erratic in behavior like a number of others.

Royal Palm

The terms 'tropics' and 'palm-trees' seem to go hand in hand. Our first general impression of Honolulu, obtained from the deck of our steamer, was not so much of the city itself as of the waving green trees the greater part of which are palms. It is said that there are nearly seventy species

found in the city, but the most conspicuous and stately of them all is the royal palm.

The trees are planted singly, and usually in straight rows, and they grow to great heights. The trunk is just as clean and straight and symmetrical as nature could possibly make it. There is no growth whatever from the base clear up to the crowning tuft of long pinnate leaves of deep shining green. The slightest breeze sets every leaf in motion, and by their gentle rustling noise one is reminded that one is really in the tropics. The flowers are small and cream-colored and have a rather sweet scent which is most pleasant on a soft, balmy night. During the short time that the blossoms last the bees reap a harvest of honey.

There are many beautiful rows of royal palms to be found in Honolulu, and, in fact, after seeing a few you become rather particular about which ones you are going to honor with a glance. The stunning palms at Punahou should not be missed. Other wonders are bordering the drives of beautiful houses that we pass in Nuuanu Valley on our way to the Pali.

Shower-Tree

One of the most conspicuous trees in Honolulu during the early summer is the golden shower. The flowers appear in pyramidal clusters, and for several weeks there is a continuance of pure primrose yellow. There are several varieties of this tree, the most common being the pink, white, and yellow showers. The tree remains in bloom for two or three months and is a delight to all who see it. The rainbow shower, a cross between a golden shower father and a pink and white mother, is another favorite in evidence.

The shower-tree reaches its prime slowly but passes quickly. The show spots for this popular tree are along Pensacola Street at the corner of Vancouver and Rocky

Hill in Manoa Valley, Captain Cook Avenue and Liholiho Street, and on School Street opposite the old Insane Asylum. Beginning in March, it develops through the summer and then fades at the end of June or July.

In Kamahele Park, in Manoa Valley, is a most gorgeous rainbow shower-tree. On Manoa Hill are more golden showers, which usually are in their prime during June.

Stephanotis

This vine is more commonly known as 'Kaiulani's flower,' not only because it was a favorite in her gardens at Ainahau, but on account of its sweetness. Its fragrant white blossoms at certain seasons transform whatever it happens to be clinging to into seeming banks of snow. It is very rare and equally beautiful.

Wiliwili (*indigenous*)

The *wiliwili*, or 'coral-tree,' as it is often called, is found quite extensively in the city, though it is becoming very rare in the open country, its native habitat. In early times this tree was found on all the islands, growing in abundance on the rocky hills and plains of the lower open regions. The tree belongs to the bean family and rarely grows much higher than twenty-five feet. Its trunk and limbs are protected with short stiff thorns, and cannot be grasped with impunity. The whitish branches, bearing leaves like bean leaves, form a broad spreading crown which when in flower offers a wealth of red, orange, or yellow blossoms. The pods are from one to three inches in length and contain one or more bean-shaped seeds about a half-inch long.

Do not mistake this tree for the one in parks and private grounds called wiliwili and bearing small disk-shaped seeds. This second wiliwili is known as the red sandalwood of tropical Asia, and from it are obtained the red lens-shaped

'Circassian seeds' which are such a curiosity with visitors and are used by the natives to make leis and necklaces.

The wood from the wiliwili tree is very light, more so than cork, and was used by the ancient Hawaiians to make the float log of the outrigger for their canoes. Children also made from it small surfboards and floats for their fish-nets.

CHAPTER XIII

ISLAND OF HAWAII

I SINCERELY hope that you will have the opportunity to visit some of the other islands of the Hawaiian Group. And let me say again, If you have such an intention, carry it out *now*, before too many days slip by. To those whose time is unlimited I strongly advise leaving the beautiful and peaceful island of Kauai for the last glorious impression of Paradise. Unfortunately most of us must make a choice between Hawaii and Kauai. They are different — extremely so — and if I knew you personally I am positive I could tell which one would please you the better. But remember that a trip to Hawaii is usually made primarily to visit the Volcano of Kilauea, and it does seem a pity to be so close to it and fail to explore its wonders. Kauai — the Paradise supreme — *is* a sentiment that will remain a treasured memory forever. All the beauty of the South Seas, and more, concentrated in a very few square miles surrounds one in an atmosphere of peace and quiet that makes the dream of years come true.

For convenience let us first explore the islands lying to the southeast of Honolulu, beginning with Hawaii and working our way northwest to Kauai. The Inter-Island Steam Navigation Company has ships touching at all the islands, and it is a very good plan to take advantage of the 'all expense tours' offered. The Matson and Los Angeles Steamship Companies also conduct a passenger service to Hilo, the seaport of Hawaii, and it may be to your advantage to include this side jaunt.

The island of Hawaii, known as the 'Big' or 'Scenic Isle,'

is the largest of the group and geologically the youngest. It contains 4015 square miles, being twice the area of all the other islands combined. Hawaii consists of the mountain masses of the Kohala Range, Mauna Kea, Hualalai, and Mauna Loa. The spaces between the mountains have in the centuries past been filled with lava and to-day form fertile plateaus. The two central mountain peaks Mauna Kea, 13,825 feet, and Mauna Loa, 13,675 feet, have the centers of the volcanic operation in the formation of the island. Mauna Kea is now extinct, but its co-worker Mauna Loa is semi-active. Kilauea Volcano is situated on the slope of Mauna Loa.

It matters little whether or not the volcano is active during our visit, but, of course, we hope it will be. The trip from Honolulu to Hawaii is always filled with interest, and even though the channel crossings are sometimes rough, they merely add to the experience. Before we know it the voyage is over and our ship heads for the harbor at Hilo, one hundred and ninety-two miles from Honolulu. And now let us turn back the wheels of time to the early days of the Monarchy. Remember we are at this moment treading on sacred ground, for Hawaii is the 'home of kings' who united the islands of the group to form the Hawaiian monarchy.

In 1825, Kamehameha II and his wife, Kamamalu, visited the royal court of England, where they both died from an attack of measles. Lord Byron, a cousin of the poet, was in command of the frigate Blonde ordered to convey to Honolulu the remains of the sovereigns. From Oahu, Lord Byron set sail for Hawaii, and, arriving at Hilo, he had the bay surveyed completely, which led to its being recorded on English charts as Byron's Bay. Later it became known as Hilo, meaning New Moon and named from its crescent shape.

Again let us recall that it was at Hilo in 1794 that the first vessel ever built in the Islands was presented to Kamehameha I by Captain Vancouver. Although only thirty-six feet in length, the Britannia was a great addition to the navy of the Conqueror.

It is asserted by many that Hilo is the most beautiful city in the Islands. With a population of nearly fifteen thousand, it is the second largest city in the Territory and holds the distinction of being the county seat of the island of Hawaii. Situated on its magnificent crescent-shaped bay amid dense dark-green foliage, it extends its welcome to all and opens its portals to the historic and romantic interest of the Big Island.

As our ship glides slowly by Cocoanut Island and approaches the dock, we have time to become somewhat oriented. Honolulu, as we know, is on the southern coast of Oahu and is well protected from the elements. But not so with Hilo, for it is located on the eastern shore of Hawaii and receives the trade winds in all their glory. The trades, laden with moisture from their long journey over the ocean, are checked by the mountains of Mauna Loa and Mauna Kea, which form in the background such a superb view, and are turned upwards to meet the cold air above, causing the heavy rainfall of this region. Hilo is near the center of this section and well deserves the name of 'Rainy City.' But there is little dust in the city, and, with the richness of tropical vegetation, some of which is unknown in Honolulu, it is indeed one of the beauty spots of the Territory.

Before setting out on our expedition to Kilauea and round the island, let us see what there is to be found in and near Hilo. The town, known in olden days as Waiakea, commanded the only good harbor on the island and as a result rapidly gained importance in a commercial way. It is the distributing center for the fertile districts of Hilo and

Puna, and from here the sugar produced along the coast is shipped to the world. A jaunt by motor, by carriage, or on foot through the town is very much worth while. One is at once struck by the fact that it has a different atmosphere from Honolulu, caused, perhaps, by its more primitive state. But even now the earmarks of progress are all too plainly evident.

Hilo has a public library, and we are going to enter its grounds, not to see the collection, but to gaze with awe upon the famous Naha Stone. The origin of this stone is doubtful and shrouded in mystery, but it is known that it was brought to Hawaii from Kauai and placed in front of the Temple Pinao, which was destroyed to make room for the city. It is said that this stone had the peculiar power of determining the legitimacy of any one claiming to be of the royal Naha family. The child would be placed upon the stone while the kahunas, native priests, chanted and prayed and watched the infant intently for signs of fright, which lost him forever the distinction of noble birth.

And more about this same stone. Kamehameha was of powerful physique and often showed his strength by grasping the body of an enemy warrior and hurling him to his death. As a youth he so impressed the members of his uncle's court that they persuaded him to journey to Hilo and attempt to conquer the Naha Stone. An old prophecy stated that whoever was able to overthrow it would become supreme ruler of all the islands. Kamehameha exerted himself to the utmost, but not until 'blood had burst from his eyes and from the tips of his fingers' was he able to overturn the famous rock. The prophecy in time was fulfilled.

Rainbow Falls, about a mile from the town, is picturesqueness itself. Tumbling nearly seventy feet into a dark pool, it rushes with much foam and spray between rocky

walls on its way to the sea. There is a municipal park surrounding the Falls which offers an ideal spot for a picnic luncheon.

A mile and a half farther on are the Boiling Pots, large pot-holes and whirlpools in the rock bed of the Wailuku River. They are fed by a subterranean source and give the appearance of boiling.

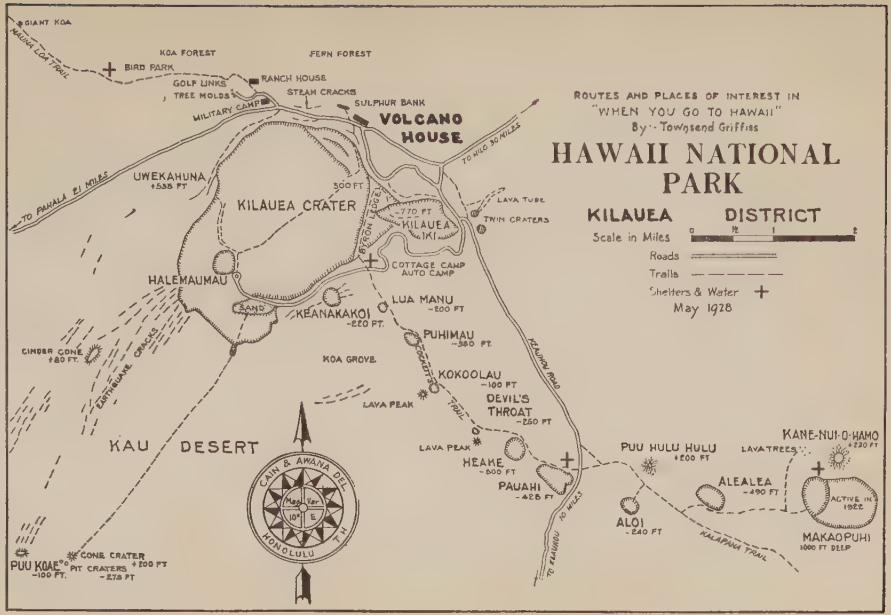
The Kaumanu Caves, about four miles from Hilo, are of lava formation, having been at one time tubes through which the fiery liquid passed. These caves were formed during the 1881 lava-flow down the slope of Mauna Loa, which stopped at the very gates of the city. Many of these passages have never been explored, and unless you are in the spirit for a rough adventure let us pick out some easy ones. The entrance to the caves that we will explore is at the bottom of a ravine. A trip through them is most interesting with the stalactites and stalagmites, the brilliant colors caused by seeping water, the tree roots breaking up the lava in their downward growth.

It is about time we set out for the volcano, so let's see what we can find to prepare us for our visit to Kilauea. The Hawaiian National Park was created by act of Congress in August, 1916. It is unusual in that it contains three separate areas of land lying on two different islands. The Kilauea and Mauna Loa sections are on Hawaii, while the third section, of Haleakala, is on the island of Maui. The total area of the park is 242 square miles, of which 116 are in the Kilauea section, 28 in the Mauna Loa, and 26 in the Haleakala area. In addition 72 square miles connecting the first two sections were authorized by Congress in February, 1927, for the purpose of building a road to the summit of Mauna Loa. Each section of the park is named after the volcano that is its outstanding feature. The Hawaiian volcanoes are world-famous and are known as the

most continuously, variously, and harmlessly active volcanoes in the world. The crater of Kilauea has been nearly continuously active, with its molten lava, for a century. Mauna Loa is the largest active volcano and mountain mass in the world, with eruptions about once every ten years, and has poured out more lava during the last century than any other volcano on the globe. Haleakala, a dormant volcano, is a mountain mass ten thousand feet high with a tremendous crater rift in its summit five miles across and three thousand feet deep containing many high lava cones.

The most spectacular portion of the park is that including the volcano of Kilauea. This is the largest continuously active volcano in the world. At an altitude of four thousand feet it is easily accessible from Hilo by motor over a newly paved road. All that remains of its ancient crater is a huge depression of about three thousand acres at the top covered with hardened lava. In this basin of aged lava is another pit known as Halemaumau, 'House of Everlasting Fire,' which is one of the marvels of nature. This inner crater often contains a boiling, bubbling mass of molten lava which rises and falls in an heroic attempt to escape its confinement. Nor has it writhed in vain. About a century and a half ago Halemaumau became unusually active, destroying, in its wrath, an Hawaiian army. It did not break forth in violence again until 1924, but the pent-up passion of years was finally given rein with a vengeance. This very day one can see the seething and sputtering lava several hundred feet below the rim spouting up in fountains which may, at any time, seek escape over the crater's edge. Viewed after dark, it is a fascinating and fearsome sight.

One of the many bewitching legends of the ancient Hawaiians is that relating the coming of Pele, the goddess of fire and flood. Before we arrive at Kilauea, where she now


ROUTES AND PLACES OF INTEREST IN
"WHEN YOU GO TO HAWAII"
By - Townsend Griffiss
HAWAII NATIONAL PARK
KILAUEA DISTRICT
Scale in Miles
0 ½ 1 2
Roads
Trails
Shelters & Water
May 1928
GIANT KOA
MAUNA LOA TRAIL
KOA FOREST
FERN FOREST
BIRD PARK
GOLF LINKS
RANCH HOUSE
TREE MOLDS
STEAM CRACKS
SULPHUR BANK
MILITARY CAMP
VOLCANO HOUSE
TO HILO 30 MILES
TO PAHALA 21 MILES
UWEKAHUNA +535 FT
500 FT
KILAUEA CRATER
BYRON LEDGE
-770 FT
KILAUEA IKI
LAVA TUBE
TWIN CRATERS
COTTAGE CAMP AUTO CAMP
HALEMAUMAU
SAND
KEANAKAKOI -220 FT.
LUA MANU -200 FT
PUHIMAU -380 FT.
CINDER CONE +80 FT.
EARTHQUAKE CRACKS
KOA GROVE
KOKOOLAU -100 FT
DEVIL'S THROAT -250 FT
LAVA PEAK
TRAIL
KEAUHOU ROAD
KAU DESERT
LAVA PEAK
HEAKE -600 FT
PAUAHI -428 FT
PUU HULU HULU +200 FT
LAVA TREES
KANE-NUI-O-HAMO +230 FT
ALEALEA -490 FT
ACTIVE IN 1922
ALOI -240 FT
MAKAOPUHI 1000 FT DEEP
KALAPANA TRAIL
TO KEAUHOU 10 MILES
CAIN & AWANA DEL.
Mag. Var.
10° E
HONOLULU T.H.
PUU KOAE
CONE CRATER +200 FT
PIT CRATERS -275 FT
-100 FT.

abides, it would do well for us to delve a bit into her past life.

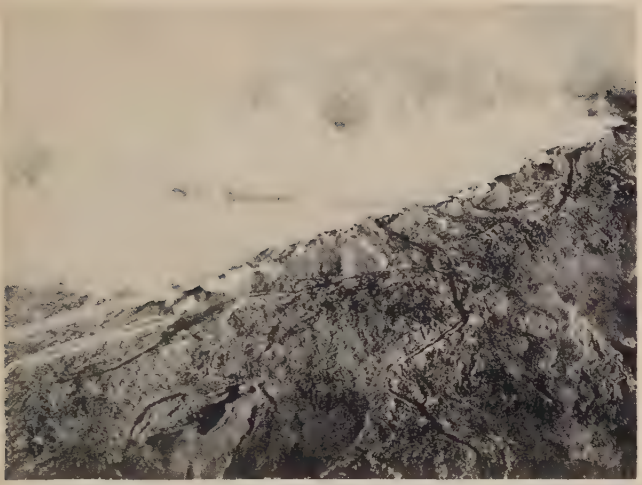
Born of a family of deities living on an enchanting island called Hapakuela, probably near Samoa, Pele spent a happy childhood with her many brothers and sisters. But romance and tragedy soon entered her life, and she spent a sad period of longing and waiting for her husband, who had tired of her charms and had set forth in quest of new adventures. Pele, however, was not the type to sit at home and grieve away her life forever, so she decided to go in search of her lover. Her parents were evidently in sympathy with this mad undertaking, for they gave to their daughter a gift of the sea, on which to sail her canoes, and also gave her the power to pour forth water from her forehead. This latter gift was to serve the goddess admirably. We must remember that in those days the Hawaiian Islands were not islands at all but vast mountains rising thousands of feet above a huge plain that is now the ocean's floor. Pele and her faithful brothers proceeded in a northeasterly direction, making the sea as they went, until the tops of the highest mountains appeared in the distance as tiny islands. Since then the waters have receded but little, and in that manner, according to our legend, were the present day islands formed.

Pele searched the islands for her lover. She first went to Kauai and searched in every nook of that Paradise — at Lawai, at Hanalei, up into Waimea Canyon she looked in vain. She then went to Oahu and lived for a short time at Moanalua, but still no traces of her husband. Then she moved to Molokai and settled in the Kauhako crater near Kalaupapa. But restless and weary she was soon on the way again, this time going to Maui. She spent a short while near Lahaina and then hollowed out the huge crater Haleakala, but a few miles away, and lived there for a time.

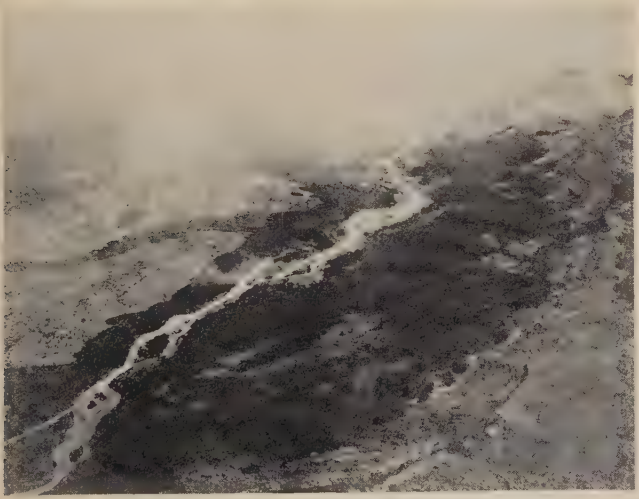
At last we find broken-hearted Pele slowly wending her way to the island of Hawaii in a last vain effort to find her lover. She chose the crater of Kilauea for a home, and has dwelt there ever since.

So it is quite natural that the Hawaiians should look upon Pele as the goddess of all volcanoes. She was the most fearful of all their deities, having the power to form new islands, to destroy mountains, to cause the earth to tremble and quake, to cast stifling smoke over the land, and, more wonderful than all, to keep the fires forever burning in her underground home. The natives were ever alert to soothe the ruffled spirits of Pele, and whenever an eruption threatened the land, vast numbers of hogs and dainty parcels were thrown into the crater. Travelers never dared to approach her home without some sort of a gift as an offering. The ohelo berries, long sacred to the fire goddess, were never picked nor eaten by the people for fear of bringing down upon them the wrath of this powerful deity.

The thirty-one-mile trip from Hilo to the Volcano House can be made either by motor or by rail and motor. We shall probably prefer the motor for the entire journey. Leaving Hilo behind, we are soon driving through the sugar lands of Puna, whose fertile soil is due to the decayed vegetable matter that has been added to it. At Olaa, in the northern part of Puna, is the largest sugar plantation on the island. This new motor road is a wonder, and in no time we are passing through Mountain View and are well on the way to Glenwood, the terminal of the railroad. From now on the scenery changes, and as we ascend the slope of Mauna Loa we pass through a delightful tropical forest. Great feathery fern trees, bright flowers, great masses of nasturtiums, and wild morning-glories border the road and fill the air with their fragrance. Wild berries and



PELE, THE GODDESS OF FIRE, GIVES VENT TO HER WRATH



THE TEMPERAMENTAL MOKUAWEOWEO
DECIDES TO ACT

bananas are in abundance, and here we have our first glimpse of Pele's sacred fruit, the ohelo.

It is hard to realize as we mount higher and higher into the heavens that such a short time before we were so comfortably warm by the seashore. How thankful we are that we brought our top-coats! — and to-night we shall be more than thankful. Four thousand feet above sea-level has a way of becoming frightfully cold, and Kilauea is no exception. Quite suddenly the motor whips into the open, and we find ourselves at the edge of a great shiny-black shallow lake of hardened lava. This is the volcano that has played such an important part in the legendary history of the Hawaiians.

The Volcano House, a small modern hotel with comfortable accommodations for the adventurous visitor, is delightfully situated on the steaming outer rim of the crater. The view from the front lanai is superb. Immediately in front of us is the vast lava floor of Kilauea, with its smoking pit in the distance, and our first impulse is to set out at once for its very edge. To the right rises the mighty dome of Mauna Loa, and almost every one is completely satisfied with merely viewing it. The hotel utilizes the live steam and heat from the volcano and provides the finest of steam and sulphur baths. And there is naturally the inevitable golf-course. By the way, don't forget to join the 'hole-in-one club' by making the easiest stroke in your golfing career.

The descent into the main crater is of paramount importance to the visitor and is done in one of three ways — by foot, horseback, or motor. Should you wish to get away for a while from modern inventions and limber up shank's mare or a real one, take the trail known as the 'World's Weirdest Walk,' which leads from the hotel down Waldron Ledge and across the bed of the crater five hundred feet be-

low to the very edge of Halemaumau, two miles away. The first part of the trip is down through a scrubby wood rich with tropical foliage. The trail then passes through fantastic lava formations where we can examine the many curious forms that the lava has taken in cooling. As we walk along we must not wander far from the trail, for there are many steam and heat crevices that become more numerous as we go on. Caves of all sizes have been formed by the lava, such as the ones known as Pele's Reception-Room and Kitchen. The one is cool and comfortable, the other hot and uninviting. Then there are interesting stalactite caves, where the floors and walls are covered with tube-shaped stalactites and stalagmites formed from the mineral water that drops through the porous lava.

If on horseback, we shall leave the mounts at a corral of quarried lava a short distance from Halemaumau. From here on the sulphur cracks become more numerous, and in some spots the heat is so intense that it is possible to boil coffee and prepare a repast of bacon and eggs. After a short climb past a few spatter cones we wind our way up to the pit, which suddenly appears when we are at its very brink.

Some of our friends may have taken the path of least resistance to Halemaumau, so let us explore with them the ground covered by the motor. The road is excellent and after passing through a beautiful forest of giant ferns, the ohia, and various other native trees, it leads past Thurston Tube, which is the most convenient of the several lava tubes to explore. The entrance to the tube is in a small crater, and a visit to its inner chambers is well worth the effort. The approach to the crater is through a veritable forest of trees and ferns, and here we find the beautiful lehua with its gorgeous clusters of red pistils and stamens. The natives are very fond of this flower, and one of the

highest honors that they can bestow is to give a friend a lehua lei.

Across the road from the tube is the crater of Kilaueaiki, or little Kilauea, which has been inactive for many years. At one time this little fellow was distinct and separate from its big brother, but in 1832 an earthquake shook the wall separating the two pits, and large crevices were opened in the narrow strip. Lava flowed from these rents into both craters and formed on the Kilauea side a fall two hundred or more feet in height. This ledge is now known as Byron's Ledge and can be seen from the Volcano House. The road skirts the southern edge of the little crater and emerges on to the flat plain surrounding Kilauea. A short distance ahead and on the left side of the road appears Keanakakoi, a still smaller crater having vertical walls. Keanakakoi means 'workshop of the axe-makers,' and it is said that the Hawaiians named the crater from the fact that they used to find in its pit material suitable for the making of stone implements.

At the point where the road leads down into Kilauea and on to Halemaumau stop a moment and give a yell, and then hear old Keanakakoi tell you where to go. In fact she will tell you five to one and will make you feel right at home. Now you know how this route along Echo Trail got its name.

Having once more collected our forces, let us sit down at Halemaumau's jagged edge and hear our Hawaiian guide narrate the legend of Kapiolani. As he tells the story passed down the long ladder of time, let yourself be carried back to the days of the tabus and superstitions. Let your eyes rest on the burning lake at your feet and over its dancing, boiling, and bubbling surface picture the drama unfolding as the story progresses.

Pele, the goddess of fire and volcanoes, was honored and

revered by all the inhabitants of her lands. She was sacred, and her word was law. Very often she spoke through her priestesses, and disobedience was punished by instant death. The lives of the people centered about the mighty goddess, and her spell over them was unshakable. Such were conditions when the missionaries arrived in 1820.

Princess Kapiolani was the daughter of a noble chief of Hilo and one of the leading characters of the feudal and tabu periods. In her youth she had led an intemperate and dissolute life, but upon the arrival of the missionaries was eager to adopt civilized habits and to embrace the Christian religion. She became a model of virtue among her own people and strove to bring them to the teachings of the church. However, it was soon apparent to the Princess that no great strides could be made in the conversion of the natives until their faith in Pele had been broken. This she decided to bring about.

In December, 1824, against the will of her husband, Naihe, the national orator, and in utter defiance of the dangerous opposition of her people, she set out from Kealakekua Bay to make the journey to Hilo, a distance of about one hundred and fifty miles. Her route was past the home of the goddess, for the Princess had decided to challenge Pele at her own fireside. When Kapiolani arrived at the volcano, she was confronted by the priestess of Pele, who begged her not to go near the brink of the crater and warned her that death was sure to follow any violation of the tabus. The Princess answered the priestess by quoting from the Scriptures and, undaunted and backed by her faithful followers, went on to the crater. Here on the edge a rude grass hut was constructed to shield Kapiolani from the night.

Early the next morning the Princess and her little company of eighty followers entered the crater and with heads

high and firm steps went straight to the Black Ledge of Halemaumau. Kapiolani ate the sacred ohelo berries — Pele's very own — and defied the goddess by hurling stones into the burning lake at her feet and crying aloud,

'Jehovah is my God!
He kindled these fires!
I fear thee not, Pele!
If I perish by anger of Pele,
Then Pele may you fear!
But if I trust in Jehovah, who is my God,
And He preserve me when violating the tabus of Pele,
Him alone must you fear and serve!'

Jehovah did preserve her, and the mighty spell of Pele was broken. The door to Christianity was thrown wide open and the people entered.

Since that day the dancing, boiling, bubbling lava has changed but little. As you gaze downward imagine, if you can — I cannot — all that must have passed through Kapiolani's mind as she plucked the berries and openly defied the mighty Pele, goddess of fire and destruction! Think of her unlimited faith in Him — or did she doubt! I wonder ——

Halemaumau might well be said to be a crater within a crater, and in comparison to the larger it is a mere dot. Kilauea extends about three miles from north to south and about two miles from east to west. Its circumference is almost eight miles, and it has an area of a little more than four square miles. The pit, on the other hand, has a diameter of only one thousand feet and covers about twenty acres. Of course, its depth varies according to the rise and fall of the molten lava. If we want to be technical, Halemaumau means literally 'house of the mau fern.' At one time this fern was common about Kilauea, and probably the small crater received its name from the fact that the curled lava strongly resembles the leaf of the fern.

The visitor is indeed fortunate who happens to be in the Islands during one of the frequent periods in which there is activity in the volcano, for it is one of the wonders of the world to-day. Standing on the overhanging ledge of the crater, one looks down into an inferno of seething molten lava hundreds of feet below. Great springs of liquid fire gush from the earth and in ever-widening streams converge into a gleaming lake of hissing fluid. At various points the lava forms a black crust, and only the finely etched lines of violent red betray the furnace beneath, until with a roar this crust bursts open and a veritable geyser of fireworks shoots hundreds of feet into the air. Frequently the heat is so intense that it is necessary to protect one's face to prevent it from blistering. As we lie flat on our stomachs, peering into that vast caldron in profound reverence and awe, the wind suddenly changes and the fumes of sulphur force us to a hasty retreat for breath. Halemaumau at night is an even more wonderful spectacle. The colors are magnified a thousand-fold and stand out clearly and distinctly, and as they blend together on the surface of the liquid gold, it seems as though one were able to look clear through to the bottom. Nowhere else in the world may one gaze as now on to a sight so compelling, at the same time feeling all, if not more, of the safety of a Fourth of July celebration.

At Uwekahuna, the highest point on the rim of Kilauea crater, the Geological Survey of the Department of the Interior has constructed an observatory, with Dr. T. A. Jaggar, the vulcanologist, in charge. The Hawaiian Volcano Research Association has provided an exhibition-room and lecture-system where visitors may obtain the latest information relative to the volcanoes' activities. Dr. Jaggar has acquired a rich collection of volcanic specimens, charts, maps, and pictures. Usually a motion picture is

shown of the Hoopuloa flow from Mauna Loa in 1926 and the later eruption and avalanche in Halemaumau. The real recording seismograph, of Japanese design and manufacture, is the sensitive instrument by which the slightest earth-tremor is detected.

If one is able to spend a few days at the Volcano House, there are many interesting walks and side trips that will make the visit a never-to-be-forgotten one. Taking the road in the direction of Mauna Loa, we skirt along the northern rim of Kilauea past sulphur banks and steam cracks and in about a mile arrive at the Military Camp. Uncle Sam has built here a rest camp for the officers and men of the Army and Navy serving in the Hawaiian Territory. It serves the purpose that Baguio does in the Philippines, and a vacation spent here in this stimulating air improves both physique and disposition. Close to the Camp are found examples of fossil tree-moulds formed years ago by living trees being covered by onrushing lava. A crust was thus formed about the trees, and as the wood was consumed by the fire more molten lava entered. As a result we can see a forest of tree-trunks of stone, some being merely the cast, while others are the mould.

By now you have spotted the golf-course. Save one ball as a sacred offering to Pele, that is, if you are courageous enough to defy her in order to join the ranks of the celebrities.

About two miles beyond the Military Camp are Bird Park and the Koa Forest, where we may see a few of the almost extinct Hawaiian birds. The Park is also known as Kipuka Puaulu, *kipuka* meaning oasis. Its formation is almost miraculous in that it has escaped the encircling lava-flows of past years. A large variety of beautiful vegetation has sprung from its rich black soil and offers a marvelous sight to the lover of nature. It is said that there are as

many as forty species of trees here, among which is a unique specimen of the fifteen hundred or more varieties of hibiscus grown in the Islands. The living Koa Forest gives one a good idea of the trees that played such an important part in the daily life of the ancient Hawaiians. The koa wood is often spoken of as Hawaiian mahogany, and many ancient objects made from it have been preserved in excellent condition.

Should you, by chance, be planning the ascent of Mauna Loa, you would continue along this same road. At present it is nothing more than a trail, but an automobile road is now under consideration. The distance to the steaming crater of Mokuaweoweo at the summit is about thirty-eight miles. The trip is usually undertaken by horseback from the Volcano House. You leave early in the morning, and ride twenty-five miles over the lava to a rest-house, where the night is spent. The second day is one you won't forget, with a thirteen-mile hike to the summit and back again. The third day you retrace your steps to the hotel. The trip itself is interesting and an unusual experience. Ten thousand feet is up in the heavens where the air is both rare and cold. The view of the surrounding country is unobstructed for miles, and on a clear day you can see where we are going on the trip round the island. Frequently wild goats, pheasants, turkeys, owls, and hawks are seen, as well as interesting lava formations. If you so desire, nothing is to prevent you from picking all that you want of the Hawaiian berries, such as the ohelo, the poha, and the thimbleberry. Pele's ohelo is the native huckleberry, the red and yellow berries being delicious for pies.

Mokuaweoweo, the summit crater of Mauna Loa, is the second largest active volcano in the world. It has an area of 3.7 square miles, being 9.47 miles in circumference, 3.7 miles long, and 1.7 miles wide. It is the most perfectly

formed crater in the Islands, with walls varying in height from five hundred to one thousand feet. Its activity can never be depended upon, and it is just sheer good luck if you happen to be at the brink during a disturbance. During eruption a lake of lava with many playing fountains is formed, which after several days forces its way through the mountain-side and flows down the slope.

A very popular trip is along the Chain of Craters Road. Eventually this route will be open to motors and will connect with the new Territorial road from Kalapana on the Puna coast. However, we will cover the ground on foot over Cockett's Trail. We can either walk across Byron's Ledge to the Trail or else take a motor over a part of Echo Road. Our route leads from one extinct crater to another, in which we find dense growths of trees. In some of these may still be seen some of the rare native birds which are so rapidly disappearing.

The Devil's Throat is the most awesome sight of the day. It must be approached with care, as the rock recedes under the observer. The crater is shaped like a bottle, and we look down the narrow neck to the bottom over two hundred feet below. Nature has done her work so well and symmetrically that it is hard to believe that the structure is not artificial.

About a mile and a half farther on is a volcanic cone two hundred feet high called Puu Hulu Hulu. From its summit is a fine view of the district of Puna all the way to the cocoanut groves on the tropical coast of Kalapana. When the new road is finished, we shall be able to return to Hilo by way of the Puna coast.

Simply as a matter of convenience for those who make the island circuit before visiting Kilauea, we will also start from Hilo on our trip around the Island. We will go by way of the Hamakua Coast, keeping the sea always on our

right, returning by way of the volcano and tropical Puna. The route covers about three hundred and fifty miles, and the usual three-day expedition will be a treasure spot in your memory for eternity.

The natural arch at Onomea is reached after a drive of seven miles over an excellent macadamized road. Although the arch projects out into the surf, its appearance makes one feel as though it were the northern portal of Hilo, and one instinctively looks back along the coast-line, which eventually curves itself into the beautiful crescent-shaped bay.

A short distance past Honomu, a Japanese settlement, is the branch road leading to Akaka Falls, the finest on the island. The falls are five hundred feet high, and, cupped by the sides of the gulch, the water flows over the edge and into a dark pool back of which is a none too inviting cave.

We pass broad expanses of sugar-cane, wind our way up and down and round great marine cliffs, in and out of gulches and gorges, and past picturesque plantation settlements and old Hawaiian villages. The town of Laupahoehoe, meaning 'lava leaf' and named from the fact that it is situated on a leaf-shaped tongue of land projecting into the sea, is the most quaint of these. In the days of the small coastal vessels plying along the shore, Laupahoehoe was an important center of commerce. The surf is always high here, and as landings were made from small boats, it required great dexterity on the part of the native crew to land passengers and supplies successfully and to load the valuable bags of sugar. This old village was formerly the home of a famous Hawaiian King named Umi.

Paauilo is a small settlement fourteen miles along the coast which has become important as the terminus for the Hilo railroad. This rail journey along the Hamakua coast

is even more picturesque than by motor. The rails follow the very edge of the steep cliffs, hundreds of feet above the foaming surf. Frequent stops are made on the trestles to permit a bird's-eye view of the magnificent scenery. Hamakua is next in importance to the district of Kona in the cultivation of coffee. At Kalopa, near Honokaa, the civic center, is the finest and largest coffee plantation in the Islands. The slope of Mauna Kea is ideal for the plant and produces a high-grade bean, which is prepared for market at the estate's model mill. Near here is the spot where Kane, the Hawaiian creator, is supposed to have colored the beautiful native fish.

Mauna Kea occupies more than half of the northern section of Hawaii, with almost the whole of the South Kohala, Hamakua, and Hilo districts on its slopes. Although an extinct volcano, it is noted as being the highest island mountain in the world. Its summit is not clear-cut like that of Mauna Loa, but is more of an elliptical platform about five miles long and two miles wide. There are many cinder cones upon its top, and one of these, called Lake Waiau, is filled with water to a depth of forty feet and covers several acres. During the winter the summits of both Mauna Kea and Mauna Loa are covered with snow, which extends a good distance down the slopes. Years ago the natives made stone implements from the solid clinkstone obtained from the ancient quarry of Keanakakoi on the south side of Mauna Kea and some twelve thousand feet above sea-level. The ascent of Mauna Kea is not often undertaken by visitors, and probably for the simple reason that they do not know that it can be done so easily. The best starting-point is from the Parker Ranch, near Kamuela, where horses may be obtained. The rise of the mountain is gradual, and the trail in such good condition that horses may be ridden all the way to the summit. It is a

good long one-day trip, but the experience is well worth the undertaking.

Nine miles past Honokaa is the historic Waipio Valley. In ancient times the natives looked upon the valley as a sacred spot, and around it have been woven many meles and legends. The gorge penetrates far within the Kohala Mountains, and, with its rugged beauty and many waterfalls, is easily one of Hawaii's cherished wonders. Waimanu, its sister valley, is famous in ancient lore, for just off its sea entrance in 1791 Kamehameha decisively defeated the canoe fleet of the king of Kauai.

For us, however, the road turns inland from Honokaa to Kamuela, sixteen miles away. The chief occupation of this district is grazing, the Parker Ranch, the largest in the group, being located at Mana on the Kamuela or Waimea plateau. The history of the ranch is a romance in itself, but we can only say that it was founded by John Parker and his young Hawaiian wife, Thelma. The fame and richness of the ranch was known throughout the world, and during the reign of King Kalakaua it was the scene of much lavish entertainment by its owner, Colonel Samuel Parker. Princess Kaiulani was often a guest at the ranch.

Before continuing on our way round the island let us stop for a second and take a mental side jaunt to the region of Kamehameha's birth. At Kamuela the road swings to the north through a waving green expanse of sugar-cane, along the slopes of the Kohala Mountains, and on to Kohala, the chief center of the district. Near here, at Ainakea, the great Conqueror is said to have been born. In and about this same locality he spent the last years of his life, so we are not surprised when we see on the lawn of the courthouse a statue of the King. This statue of Kamehameha is the original one cast in Italy by Mr. Gould of Boston and lost in a shipwreck off the coast of South America. The one in

Honolulu was made before the recovery of the original. As we look at it, we recall the story of his birth — how he was endangered by the wrath of King Alapainui, and how the babe was whisked away to the hills of Awini, north of Waipio Valley, where he grew to manhood.

This particular part of Hawaii might well be termed the 'jumping-off place,' for it was here that Kamehameha concentrated his forces before setting sail for the invasions of Maui, Molokai, and Oahu. At Upolu Point, the extreme northern tip of Hawaii, the Air Corps has established a landing-field, used in emergency and during maneuvers. At the present time other fields are located at the Parker Ranch, Hilo, at the Volcano, and at South Cape. Mahukona is the shipping port for this district. A railroad skirts the northern tip, connecting all of the plantations clear to Niulii.

Another side jaunt from Kamuela is westward to Kawaihae on the coast. At the time of Kamehameha's birth King Alapainui was preparing for an invasion of Maui to chastise the Mauians for depredations committed along the Kona coast, and especially at Kawaihae, where they landed and destroyed a beautiful grove of cocoanut trees. We next hear of the port when, in 1779, Captain Cook set out from Kealakekua Bay to visit and explore the leeward side of the Islands. At Kawaihae a small boat was sent ashore to locate a safe anchorage, but no suitable watering-place could be found. The ships departed and, encountering a severe storm a few days later, returned to Kealakekua, where the famous navigator was killed one hundred and forty-nine years ago. Here in 1791 Kamehameha actually gained control of the entire island of Hawaii by resorting to an act of treachery. For nine years Kamehameha and Keoua had been at swords' points for the mastery of the island affairs, and, hoping to end the struggle, the Con-

queror requested his rival to meet him in conference at Kawaihae. Kamehameha was resting on the beach when Keoua and a number of warriors arrived in a canoe. Keoua leapt ashore to greet Kamehameha, when Chief Keeaumoku, a noted warrior, struck him down with a spear. Upon advice of the priests, Kamehameha built the heiau of Puukohola on the hill back of the bay and village, to propitiate the gods in the hope that they would aid in his campaign for a united kingdom. This was one of the largest of the temples and is well preserved to-day. Many human sacrifices were made on its altars to the greatest of their war gods, Kukailimoku, and among the first victims were Keoua and his followers.

Kamehameha returned to Hawaii after the conquest of Oahu and held court for four years at Kawaihae. This was the first capital of the kingdom. The capital then moved to Lahaina, to Maui, and eventually to Honolulu. In 1792 Captain Vancouver landed at this little port the first bull and cow seen by the natives. With these and an additional gift of five cows and three sheep, the foundation was laid for a thriving industry. The first horses were brought to Hawaii by Captain Cleveland in 1803 and presented to the king. Should you by chance take this drive to this old historic port, be sure to inquire where Queen Emma's home once stood. Even now traces of it remain in the midst of an old palm garden.

Turning south at Kamuela, the road passes over rich ranch lands and ancient lava-flows to Huehue and on to Kailua and Kealakekua Bay. Many, many years ago this section was covered with the precious sandalwood. Captain Vancouver quite by chance discovered a piece of it in a load of firewood brought by the natives. A veritable 'sandalwood rush' followed, and traders from far and wide came to barter for the aromatic timber. By 1816 the busi-

ness was at its height, with most of the wood being sent to China, where it was used chiefly for carved furniture. Kamehameha and his chiefs were growing prosperous in this easy enterprise, but it was too good to last, for naturally the drain on the forests was tremendous. The King himself realized this and prohibited the cutting of any but the oldest trees. By 1856 the wood had become very scarce, and to-day it is rarely seen and then only in most inaccessible places. On Mount Kaala, Oahu, is found a bastard sandalwood that resembles the valuable timber and which for a long time served as a substitute for it, especially in the making of incense.

Kiholo, a village made famous as the final resting-place of Kamehameha the Great, is on the coast and a short distance north of Huehue. It is said that when the Conqueror died, his bones were concealed in a cave by a chief named Hoolulu, who firmly refused ever to reveal the hiding-place. In ancient times Kiholo was noted as a fishing-village, having the most celebrated of all the many Hawaiian fish ponds.

There is so much to see and such a lot to think about in Kona that several days could well be spent here instead of a few hours. Kona has an entirely different atmosphere from anything that we have yet encountered. The great stretches of inland bays, the swaying cocoanut palms, the ruins of ancient temples, and, most of all, the Hawaiians enjoying an almost primitive life encourage our thoughts to flow back to the time of Captain Cook. Our way through northern Kona is along the slope of Hualalai, a mountain mass smaller than Mauna Kea, rising 8269 feet above the sea. The ascent of Hualalai is rather difficult, for even though the slope at the lower base is gradual, the upper part becomes more and more abrupt, making one's progress extremely rough. On its plateau summit are many cinder

cones and pit craters, one of which, known as the 'bottomless pit,' is a blow-hole twenty feet in diameter and four hundred feet deep. Hualalai has been inactive since 1801, but in that year a flow broke out a few miles north of Kailua, and in order to pacify Pele's wrath, Kamehameha threw a lock of his hair into the steaming lava.

Kailua, the home of kings, is our first greeting to this tropical Kona coast. As we approach the small harbor bordered with cocoanut trees, we are already in a frame of mind to visualize the historic drama enacted here more than a hundred years ago. Kamehameha united the islands of the group under one government. He put an end to the petty wars of his chiefs and unconsciously paved the way for civilization and Christianity, for his death at Kailua on May 8, 1819, marked the passing of the faith of his ancestors. The ancient tabus, the old religion, the idols of the superstitious natives were all destroyed and abolished when a few months later Queen Keopuolani and her little son Kauikeaouli ate together at Kailua before a multitude of the people. This act caused serious trouble, which was only quelled by King Liholiho, son of Kamehameha, officially sanctioning the breaking of the tabus. Kaahumanu, the favorite queen of the Conqueror, who was helping Liholiho during these trying times, decided to make a good job of the King's proclamation and caused all the ancient idols to be brought to Kailua and destroyed by fire. Thus the Hawaiians became a people without a religion.

However, this state of affairs did not last for long, for on April 4, 1820, the Thaddeus arrived at Kailua from Boston with the first contingent of missionaries. Four days later this heroic group was permitted to land by King Liholiho. The Thurstons remained here, while Mr. Bingham, Mr. Chamberlain, Mr. Ruggles, Mr. Whitney, and their wives went to Honolulu. The Thurstons built a large house,

which served not only as a home but also as a school. A church was built by the natives, where Rev. Mr. Thurston carried on his work.

Kailua to-day is an important port for the Kona district. The chief industry of this section of Hawaii is coffee. The plant was introduced into the Islands in 1825, having been brought from Rio de Janeiro by Mr. John Wilkinson, an Englishman, who visited here with Lord Byron. Manoa Valley in Honolulu was the site of the first cultivated fields, and from there the plant was taken to other localities throughout the group, the most notable of all being the Kona District of Hawaii. Most of the fields are cultivated by Japanese, and it is not uncommon to see a little Nipponese mother bobbing around the plants with a youngster strapped securely astride her hip. During the fall of the year the plantations are in bloom, and the sight of acres upon acres of ripening berries will long be remembered. The mills at Kailua offer an excellent opportunity for one to see how the 'beans' are prepared and graded for market. Coffee cultivation is fast becoming Hawaii's third ranking industry. The yearly crop averages 6,000,000 pounds, or 60,000 bags of one hundred pounds each. Approximately two thirds of the crop is shipped to the world's markets, the remainder being kept for Island consumption. The coffee, famed for its blending qualities, is no longer to be marked abroad as 'Kona,' but will be known by the more enlightening name of 'Hawaiian.'

A new industry in the form of silk culture may, before long, be added to the already prosperous ranks of sugar, pineapples, and coffee. Mr. George Russel, who was associated with the silk industry in Japan for twelve years, has carried on extensive experiments in the planting of mulberry trees and has arrived at most interesting conclusions. He says: 'An acre of land will support 3600 trees. Three

and one half pounds of leaves fed to one silk-worm will produce one cocoon from which can be spun a silk strand 640 yards long. It requires 20 to 25 days to produce a cocoon. A mulberry shrub in Hawaii will at the end of three months be furnishing leaves for the worms. The 3600 trees per acre will yield between 55 and 60 pounds of raw silk, and thus 500 acres would produce 30,000 pounds. Inasmuch as a mulberry tree can be developed once every three months, this means that four crops per acre will be the annual yield. With raw silk bringing $6 a pound, one can arrive at deductions, conclusions, and totals.' It is said that the leaves of the mulberry tree are immune from the attacks of any insect found in the Islands. When we consider that climate, labor problems, costs, and available markets are all in favor of the development, it seems assured that a prosperous industry is in the making, protected by a high tariff of 55 to 90 per cent.

Reminders of the past are still in evidence in and around Kailua. Here we find the remains of the old square wooden building that served as a palace for the kings. Not far away is a large stone church built in 1835 by the natives, mute evidence of the population that once lived in this region. And we are shown the ruins of Asa Thurston's house, built on the slope above the bay. The house was called 'Laniakea,' meaning 'broad heavens,' and was named after a cave near by. In days of old this cave was a place of refuge. If you are exceedingly venturesome, you may explore its inner regions, at least as far as you can go without swimming. The cave seems to end at a pool of clear water, but by diving one may reach another chamber, which leads to the sea.

On the beach and near King Kalakaua's summer palace, called Hulihee, is the new Kona Inn. It is operated by the Inter-Island Steam Navigation Company to accommodate

travelers making the island circuit or arriving aboard the vessels Kilauea and Hawaii, which call at Kailua. This is the logical place to stay if one is contemplating an extended visit.

In the uplands, not far from the shore, are the remains of an ancient royal road built by edict of Kamehameha. Its construction was very much on the order of an old Roman Way, but this one was as straight as a die and neither hill nor dale were permitted to change its course. The purpose of the road was that of rapid communication, and over its surface the fleet-footed messengers of the King sped their way.

At Keauhou, a few miles south of Kailua, we are again at the shore, having been carried inland a short distance in following the road through Holualoa. The bay at Keauhou is a mere nothing, but, bordered by tropical foliage, it has a fascinating charm. Here Kamehameha III, Kauikeaouli, the brother of Liholiho, was born. A stone wall surrounds the sacred spot, and we are shown it with much reverence. Extending from the shore for over two miles up the mountainside is a stone chute in a remarkable state of preservation. This slide is the best example of the Hawaiian sport of coasting, or *holua*. It is supposedly a sport which the chiefs alone were permitted to enjoy, and, unlike the ordinary slide, this one shot the sportsman on his canoe-sledge far out into the surf.

The road again takes us a short way from the coast and by way of Kainaliu to the inland village of Kealakekua. From here it is but a few minutes' drive to Napoopoo, famous as the landing-place of Captain James Cook on January 17, 1779. This is on the eastern side of Kealakekua Bay. According to ancient traditions of the Hawaiians foreigners visited Hawaii before the time of Captain Cook. Kealakekua Bay seems to have been the landing-place of

most of these, but nothing is definitely known of them. It remained for the English explorer to bring the Islands to the attention of the world.

Had it not been for the infidelity of a goddess, the reception of Captain Cook might have been of a different nature. Lono, a famous god of the natives, lived happily with his wife at Kealakekua. One day he discovered that his sweetheart had a lover on far-off Oahu. Enraged, he swore vengeance on his rival and departed for the island, crying to the multitude that 'he would return on an island bearing cocoanut trees and with swine and dogs.' It was this promise and the prophecy of the priests that deceived the natives into receiving Cook as the long-awaited Lono. He was given a home ashore, which was a *heiau* on the bay south of Napoopoo. The Captain, of course, did not know why he was so honored and worshiped, nor was he able to find out. From past experience with natives in the South Seas he assumed that he was looked upon as a god, and to him that meant the ability to obtain supplies, water, and a safe anchorage. He had a mission to perform, many lives were entrusted to his care, and he was not the man to fail either his God or his country. He took full advantage of his divine rôle.

This state of luxury could not last for long, for the English seemed to be oblivious of the sensitive nature of these hospitable natives. One act led to another, until finally the infuriated people realized that they had been unconsciously tricked and that Captain Cook was a mere mortal. The result was that during an altercation with the natives which arose as the outcome of many complete mutual misunderstandings, Cook was slain at the little village of Kaawaloa on the northern side of the bay and opposite Napoopoo. It was necessary for his followers to make a hasty retreat, and they were unable to recover their fallen leader. The

body was carried by the natives to a small heiau above the cliff, and that same night the high priests performed the formal funeral rites. Cook's bones were deified in the heiau sacred to Lono, and thus ended the career of an illustrious explorer and navigator. No, his flesh was not eaten. Some of the bones were sent to his comrades and were given a military funeral and entrusted to the waters of Kealakekua Bay. A week later the Resolution and Discovery weighed anchor and set sail for England. As a parting salute they trained their guns on the village of Napoopoo and destroyed the houses and temples.

The old heiau where Captain Cook was worshiped still remains in fair condition. The burial caves in the cliff facing the bay are of utmost interest, for here many of the famous old chiefs were buried. Several of the caves have been sealed and protected from the explorer, but others can be reached by means of a perilous climb up rope ladders. It is said that Queen Kekupuohe, who with King Kalaniopuu ruled over Hawaii at the time of Captain Cook, is buried here.

The monument in honor of Captain Cook is the mecca of our journey. When Lord Byron visited the Islands in 1825, he erected on the shore at Kaawaloa in memory of his countryman a humble oaken cross bearing a copper-plate inscription. In 1874 a permanent monument was erected by 'some of his fellow countrymen,' which is now taken care of by the British Government. During the Cook Sesquicentennial Ceremony held in Hawaii in August, 1928, Kealakekua Bay was the site of an impressive pageant. At sunrise on the morning of the 18th four warships lay at anchor off shore, while the Inter-Island vessel Haleakala, escorted by scores of outrigger canoes, came into the shallow water of the harbor. Passengers, sailors, and marines were landed from small boats on Kaawaloa beach. Leis

and wreaths were in profusion, and from the top of the protecting tripod waved the Hawaiian flag. Upon the lowering of the flag a bronze tablet was revealed barely awash in the waters of the bay, at the very point where the gallant navigator 'fell with his face in the water.' Upon the tablet is the inscription:

Near this Spot
Captain James Cook
Was Killed
February 14, 1779

Tablet Dedicated
August 18, 1928
By
Cook Sesquicentennial
Commission

The road turns slightly inland from Kealakekua and enters the realm of tobacco. The growing of tobacco began with the arrival of the foreigner and was soon taken up by the Hawaiians. The natives smoked very much in the manner of the American Indian — a puff or two and the pipe was passed along. In South Kona are curing-sheds where the leaf is prepared for market. The plantations are prosperous and produce a superior quality of the narcotic.

At Honaunau there is one of the most famous of Hawaiian ruins — the City of Refuge. In ancient days the places of refuge were temples, where any one in need of protection could seek the safety of the shrine and be assured the right to live until justice had been properly administered. When Kamehameha came into power, he forbade the use of such temples because rival chiefs had built them for their protection. However, he built other refuge-places on the several islands, which served the same purpose. These ruins have been preserved by the Bishop

Museum and present a formidable appearance. The massive wall enclosed about seven acres and resembled a war temple, within which were two shrines — one for the men, called Hale-o-Keawe, and another for the women, called Akahipapa. Parts of these altars still remain. It is related that these walls have been the comforting arms protecting some unfaithful wife from the rage of the deceived husband.

Our route takes us from the district of Kona up through the Kau section and into the National Park to Kilauea. The flows of lava from Mauna Loa are the main things of interest, for this locality has received most of the wrath of Mokuaweoweo. Many of these flows are ancient, but others are of comparatively recent occurrence. The flow of 1919 is the first one that we encounter, and we are told that the lava slowly advanced down the southern slope of the mountain and, crossing the road, flowed into the ocean at the little fishing-village of Alika for three whole weeks. In 1926 another stream of fiery lava destroyed the road a mile or two farther on and pushed the buildings at Hoopuloa Landing into the sea with a mighty hiss and clouds of steam. At night the red-hot lava, snaking its way down the mountainside, presented a spectacle which was weird, fantastic, and impressive. Whenever there is any indication of special activity in the craters, the Inter-Island boats are always packed to the rails with eager spectators. During the 1926 flow the boats anchored a short distance off shore from Hoopuloa and gave the passengers grandstand seats to one of the most spectacular of Nature's performances.

We have in the next several miles a fine opportunity to study the odd forms and shapes taken by the lava when in the process of cooling. It is said that no loss of life has ever occurred during a lava-flow, and it is probably because of its slow motion and the bareness of the waste regions over

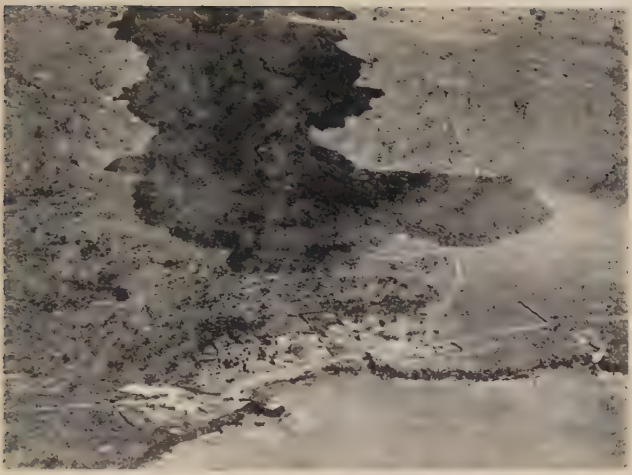
which most of the flows have passed. But earthquakes have not been so kind.

The little village of Waiohinu was once a flourishing town, being the center of a prosperous farming district, but the tragic year of 1868 was its death-knell. The earthquakes that occurred at that time were but warnings to the natives that disaster was close at hand. The greatest shock rocked the buildings and demolished many of them. Then came the flow, which destroyed more houses, killed hundreds of heads of livestock, and laid waste thousands of acres of valuable land. Near Kapapala Ranch on the mountainside the quake shook loose a large section of water-soaked cliff, causing a landslide, known as the 'Mud Flow,' to spread over the land, killing thirty people and many animals. Still Pele was not satisfied, for suddenly a huge forty-foot tidal wave advanced on the Kau and Puna coasts, destroying many villages and drowning scores of people.

South Cape, fifteen miles south of Waiohinu, is the site of one of the Air Corps landing-fields. It won't be long before it will be used by commercial planes making an air tour of the Islands.

Descending to the coast and turning northward, we pass through the fishing-villages of Honuapo and Punaluu. Years ago Kau had a large population, and most of the natives lived in this locality because of the many fresh-water springs along the coast-line.

Once again we are surrounded by sugar-cane. We wend our way through the plantation towns of Hilea and Pahala and up into the highlands, where hundreds of cattle are grazing. Kapapala Ranch of mud-flow fame is on the left of the road. Presently things begin to look barren as we approach the Kau Desert. This stretch of country is made up of superimposed lava-flows made useless by the sulphur



THE LAVA FLOWING DOWN THE SLOPE OF MAUNA LOA TOWARDS THE FISHING VILLAGE OF HOOPULOA

WITH A MIGHTY HISS AND CLOUDS OF STEAM THE LAVA PUSHES THE BUILDINGS OF HOOPULOA INTO THE SEA

contents. In the Hawaiian language the word *hoilo* means the winter season of the year, and *kau* the opposite or hot summer season. One can well imagine how this southernmost district became known as Kau.

In the near future a motor road will lead from the Volcano House to the Puna coast by way of the Chain of Craters route. But now in order to reach Puna it is necessary to descend toward Hilo and branch southward at Olaa. This trip into the Puna district can also be made from Hilo by rail. Tropical Puna abounds with interest. The scenery is beautiful, and one must admit that Richard Walton Tully's play 'The Bird of Paradise' had a perfect setting. At Pahoa is a large sugar-plantation camp, and it was not so long ago that it boasted of a lumber-mill that prepared for market the lehua, ohia, and koa wood cut from the near-by tropical jungle.

Kapoho is also a plantation village, but it has more of interest than that. Here we find a spring as large as a good-sized swimming-pool and a great deal deeper, with the clearest of warm water. And not far away in a volcanic cone is a picturesque pond called Green Lake on account of its emerald color. It is in the midst of beautiful foliage, and, protected from the wind by its steep banks, it tempts one to take a swim.

Farther along the Puna coast it appears that a large section has been gradually sinking, for rising from the water are stumps of cocoanut trees that formed at one time picturesque groves. At Pohoiki huge boulders are strewn along the shore, silent evidence of Pele's powerful weapon, the fatal tidal wave of 1868.

From Pohoiki to Kalapana the road skirts the water's edge. This section of Hawaii is the most primitive region that can easily be visited throughout the group. The natives live as they used to live in their little fishing-villages,

which show but slight effect of civilization's ways. At Kaimu there is a marvelous black sand beach, which makes us want to stop then and there, disrobe, and race madly across its velvety surface to the bluest of blue water. The cocoanut palm grove by the side of the motor is the largest in the Islands. With such surroundings, such peace and quiet and contentment, it is not surprising that man has disappeared from civilization to turn up years later on some South Sea island having just such an atmosphere as this. Near by is a beautiful grove of lauhala trees, from which the natives obtain the fiber for their famous mats.

Kalapana, a mile down the shore, is another purely Hawaiian fishing-village. This is the tropical spot that one day will be connected with the Volcano by a motor road. Cocoanut, lauhala, and monkey-pod trees are everywhere. Some of the palms are bent and are known as the 'sleeping cocoanuts.' It was an old custom for visiting celebrities to bend a young palm, henceforth to be called by that person's name. The trees here were honored by the touch of Kamehameha IV's beautiful and charming wife, Queen Emma.

The Cave of Refuge in the cliffs overlooking the sea a short distance from the village was a native stronghold and had not the sanctity of a temple. The cave is a lava tube running from the heights down to the perpendicular bluff, with its sea entrance fifty feet above the water and its inland one just wide enough to permit the passage of one man at a time. Naturally it was easily defended, and as its interior chambers could hold a hundred or more natives, it served admirably as a fort. Fresh water from an inner chamber and fish caught from the sea, together with stored supplies, made it next to impossible for an enemy to force a surrender.

The temple of Niukukahi at Kalapana is in a sad state of

ruin, with here and there parts of its structure visible above the heavy growth of tropical foliage. But the one at Wahaula, a few miles down the coast, is in excellent condition. This heiau is said to have been built nine hundred years ago by Paao, a legendary chief of the ancient Hawaiians. The sacrificial rock and one of the altars are still in fine shape, and as we examine them, it might be well to bear in mind that Wahaula means 'Red Mouth,' a frequent condition of the bloody idols. This heiau is not only the oldest in the Islands, but it is said that idolatry was practiced here long after it had been suppressed in all the other temples.

Returning to Kalapana, we will take the inland road to Pahoa and back to Olaa and Hilo, where we will board the steamer for Maui. Our expedition into the wonders of Hawaii has been fast and furious only because we have not had the time to take it leisurely. There are many places on the island that offer comfortable accommodations for the unhurried traveler, and in case you are planning a tropical loafing circuit of Pele's Isle, let me mention a few eligible halting-spots. These — following our route — are Honokaa, on the scenic Hamakua coast; Kamuela, near the Parker Ranch; Kohala, the site of Kamehameha's statue; the new Kona Inn at Kailau; Kealakekua, 'The Pathway of the Gods'; Waiohinu, in southern Kau; and the Kilauea Camp, which is open from June to September. And then maybe you will turn native for a night and sleep beneath the stars on a mat of lauhala leaves near the shore of beautiful tropical Puna.

CHAPTER XIV

ISLANDS OF MAUI

Kahoolawe — Lanai — Molokai

Maui with its 728 square miles, about one fifth the size of Hawaii, is the second largest of the Islands. It is composed of two distinct mountain masses joined by a narrow isthmus. These mountains of Haleakala in the east and Puu Kukui in the west were in past ages separate islands which became connected by lava-flows and the ever-changing coral formations that eventually became covered with the wash from both sides. The district between the mountains is rich in soil and produces great quantities of sugar and pineapples. This fertile zone, together with the several other beautiful valleys, has caused Maui to be known as the Valley Isle. The inhabitants are enthusiastic boosters of their island home and have adopted the popular slogan 'Maui No Ka Oi,' meaning Maui always ahead.

The seaports are Lahaina on the west coast and Kahului on the north. Coming up from Hawaii, we follow the Hamakua Shore and gradually leave it as the ship swings northward across the twenty-six-mile-wide Alenuihaha Channel to the eastern tip of Maui *en route* to Kahului. Some of the passenger boats take the southern path between Maui and Kahoolawe and dock at Lahaina.

Kahului is the chief port and is connected by rail with all the important commercial centers. It has a well-dredged harbor with adequate wharves, and during the sugar season is busy loading the bags for overseas markets. Owing to the low and marshy land around the port, the town has been slow in growing, but it might be said that its other half is

inland two or three miles at Wailuku. Motors are at the dock to meet us, and in no time we are on our way to the Wailuku or the Grand Hotel, which will be our headquarters during our visit.

Maui also has its history and legends, and for a moment we will pause to see what was happening here not such a long time ago. In fact, it was the year following the election of George Washington to the Presidency of the United States. Kamehameha felt in 1790 that he should begin in earnest the undertaking of subjecting all the islands to his command. So, gathering his forces of eager warriors near Kohala, Hawaii, he prepared to launch the attack on Maui. Our old friends Young and Davis were with him, in command of the 'bloody' artillery which wrought such havoc in the battle that followed. The Conqueror landed first at Hana, on the eastern end of the island, defeated a small detachment of Mauians, and proceeded to Kahului, where he ordered his canoes to be buried in the sand. No fool, that man! From the shore the army advanced to Wailuku and then up into Iao Valley, where Kamehameha defeated Kalanikupuli, king of Oahu and Maui, in the famous battle of Wailuku. The defeat of the Mauians was complete, and it is said that the stream back of the village ran red with blood and was filled with corpses and that this is how Wailuku, meaning 'waters of annihilation,' received its name. This was the first battle fought in the Islands where artillery was used, and the noise from the two field-pieces, together with the barking of a few muskets, so terrified the defenders that they fled up the valley to be put to death or forced over the cliffs. Kalanikupuli and a few of his chiefs escaped through Olowalu Pass and set sail for Oahu, where the king met his doom five years later in the battle of Nuuanu Valley.

There is an excellent motor road from Wailuku up into

this historic battle-ground. The valley is about five miles long and two miles wide, its greatest depth being four thousand feet. At the head of the valley Puu Kukui rises 5788 feet above the sea. It is a good stiff climb to its summit, but, once we are there, we find that the view of the surrounding gorges of Iao, Waihee, Olowalu, and Waikapu, of Haleakala across the isthmus, and of the mountains of Hawaii away in the distance well repays the effort. We shall probably be content, however, with a short tramp to the base of the 'Needle,' an isolated pinnacle rising twelve hundred feet above the river-bed. Many a traveler seasoned by visits to the Grand Canyon, the Yosemite, and Yellowstone Park, and with memories of the grandeur of the Alps, has praised the wonders of these rugged gorges which belong entirely to Maui.

The drive from Wailuku across the fertile plain to the western coast of the island should by all means be taken. The connecting link uniting the two Mauis is eight miles wide at its narrowest point, and after crossing it the road swings to the right and along the shore over what is called, rather inadequately, Maui's Amalfi Drive. Olowalu is where King Kalanikupuli embarked for Oahu. There is a sugar-mill there now, for all this district is planted with the 'golden stalk.'

Lahaina, whose name means 'Day of Cruelty,' is twenty-five miles from Wailuku and is the only important western port. This was the site of the second capital of the group and at one time was a large and prosperous town. It was a place of rendezvous for the whaling-fleet sailing the north Pacific, and frequently there were several score of ships anchored off the port in quest of water and supplies. Kamehameha III, who as a child broke the tabu by eating with the women at Kailua, ruled here with much pomp and ceremony. It was he who gave to the natives their first

constitution, which was promulgated at Lahaina in 1840. The bay is well sheltered from the trade winds and to-day is used as an anchorage for the United States naval vessels. During maneuvers the 'roads' present quite a formidable appearance, as was evidenced in the tactics of 1925 and again in 1928.

The Lahainaluna Seminary, two and a half miles above the town, was founded in 1831 by the missionaries. It is one of the oldest vocational institutions in the United States and is now noted as an excellent industrial school. It was here that the natives first learned how to till the fields, to build useful implements of wood, and to print their own text-books. On February 14, 1834, the first newspaper in the Hawaiian Islands was printed on the Seminary press. It was devoted entirely to school subjects and was written in the native language.

The motor road continues past Lahaina for several miles, but in order to complete the circuit of western Maui, it is necessary to cover part of the route on horseback and then be met by another motor for the home stretch. The trip is picturesque in the extreme, and the many native villages scattered along the way give one an excellent idea of how the people lived before the white man disturbed their peace. At Kahakuloa, a short drive from Wailuku, is a fine example of a typical Hawaiian village.

Another interesting motor trip from our headquarters is eastward along the northern shore. Striking the coast at Kahului, we leave it again for a few miles of travel through sugar-cane fields. If you happen to be on the island during the Maui Fair, be sure to go to it, for you will see there the finest livestock exhibit held in the Islands. The Fair is usually held about the first of October, and the whole island turns out to see the horse-racing and other sports. The Country Club is a short distance beyond the Fair

Grounds, and here you can match your skill with several crack Island players. Our route leads past Paia to more coast, more sugar, more pineapples, and then along a scenic drive that you will not forget in a hurry. In order properly to irrigate the land, canals or ditches have been built to carry the water throughout the plains. The road follows the famous Lower Ditch Trail from Huelo to Wailua. Along this drive comes thrill upon thrill of inspiring scenery — emerald valleys with great waterfalls, forests of lauhala and bamboo trees at the very edge of precipitous cliffs dropping hundreds of feet into the sea, around which we turn and twist in an heroic effort to live, so that we may look back upon the experience. At Wailua things take on a saner atmosphere as the road leaves the coast and, as though afraid of it, remains a safe distance away until it reaches Hana at the eastern extremity of the island. Here Kamehameha landed from Hawaii and defeated the Mauian advance guard on Kauiki Hill. This picturesque seaport is noted as being the birthplace of Kaahumanu, the favorite queen and sweetheart of the Conqueror. The road extends but a few miles beyond Hana, through a district alive with sugar and pineapples. When the circuit of eastern Maui can be made entirely by motor, if the ruggedness of the southern coast will ever permit, a truly virgin coast will be opened to the hurried visitor. At present it is necessary to retrace our steps to Wailuku. On the way back we might give old Haleakala a thought or two, for on the morrow we are setting out to plant our flag at its peak.

Haleakala, 'House of the Sun,' is the largest of the world's extinct volcanoes. It rises 10,032 feet above the sea, forming a crater whose rim is twenty-one miles in circumference, enclosing an area of lava, smaller cones, and cinder banks capable of holding the whole island of Manhattan at a depth of two thousand feet. Pele excavated

this vast crater to serve as a home while she was residing on Maui during her fruitless search for her lover. The last eruption occurred about two hundred years ago, and with the dying out of these embers Pele evidently quenched her fire of passion, for now there is not the slightest sign of future outbursts.

The ascent of Haleakala is a combined motor and horseback trip. Leaving the hotel, we go to the little village of Paia and turn right through the section of the same name. Paia is the center of the Makawao District, and we find a plantation camp, mill, executive offices, hospital, church, memorial home, and the Maunaolu Seminary. At Olinda, 4500 feet above sea-level, the motor road comes to an end and the eight-mile horseback ride to the summit begins. Appropriations have already been made to extend this road farther up the slope, and in three or four years it should be completed. For six miles the trail is over a gradual rise through pasture land that has fattened the live-stock of many a prosperous rancher. Much of the meat consumed in the Islands comes from this section. The last two miles are usually above the cloud-belt, and the trail becomes rougher and much steeper. It is certainly a novel experience to be gradually engulfed in a sea of mist and soft white fog, to lose sight of all earthly connections below, and then quite suddenly to emerge once again into the sunlight and to see a short distance above the serrated profile of the summit.

The ascent of Haleakala is made primarily to experience the most gorgeous sunset and sunrise on earth. There is a rest-house at the very base of the crater, where, wrapped in our blankets and enjoying the comfort of a log fire, we spend the evening listening to the ancient legends told by our native guide. The Hawaiians have their own ideas of how the Islands were formed and how this mighty crater received its name.

According to an old tradition, Maui, a venturous god, was greatly disturbed because the day was too short to enable his consort to complete the task of creation before the coming of darkness. There was but one way to prolong the day, and that was by arresting the sun in its path across the sky. Maui hastened with all possible speed to the summit of a newly formed mountain, in order to be as close as possible to the object of his quest. As the sun gradually rose in the heavens, the tricky god reached out and, seizing the rays one by one, pulled the struggling ball of fire down to him. Maui kept the sun a prisoner until his consort had about completed her work and then released it only after enacting a promise not to travel so fast across the heavens. Haleakala really means 'house built by the sun,' but, according to the historian Rev. Mr. Forbes, the name should be Alele-kala, meaning 'sun-snarer,' though time has changed it to the more poetical name of Haleakala.

The climb from the rest-house to the edge of the crater is steep and leads along the base of Pakaoao, or White Hill. The vastness of the huge depression is difficult to comprehend. It is really gigantic, but some of the little moulds or cones near the south end seem insignificant until we realize that they are as large as Diamond Head. The descent into the crater is easily made and of extreme interest. Pele's Pig-pen, a small crater; the blow-hole, known as the bottomless pit; the Bubble Caves; the Chimney; and the chain of small craters lying along a crack in the floor and known as the Natural Bridge, are a few of the many objects that are well worth seeing. To prove to the 'stay at homes' that you are indeed a seasoned mountainer gather a silversword, that rare flower with bladelike stalks and red blossoms which is found only on the high mountains of Maui and Hawaii. If you are a master of the Alps, add this trophy to your already treasured edelweiss.

The sides of the crater at the north end have been spread apart, forming the Koolau Gap, which reaches to the sea by way of Kanae Valley. Through this gateway Pele left her Maui home to take up her abode at Kilauea. At the south end is the gap and gorge-like valley of Kaupo. Trails lead down both of these valleys, and, if in no hurry and hikingly inclined, we might follow Pele at least as far as the motor road. Otherwise we must go down the long trail to Olinda and our waiting cars, to enjoy once again the soft, cool cushions of a less adventuresome life.

Before we embark for Molokai we must at least take a mental jaunt into the Kula District. The motor road goes from Wailuku along the western slope of Haleakala to Makena, a little native fishing village. The section of Kula is sheltered from the trade winds and has a particularly healthy climate. There is a sanatorium a few miles inland and about three thousand feet above sea-level that specializes in the cure of pulmonary disorders. The moderate rainfall, together with the rich black soil, has made the land flourish with farms and cattle ranches. Five miles off shore from Makena is the little crescent-shaped island of Molokini, all that remains of a once active volcano.

Kahoolawe

Kahoolawe is an almost barren island seven miles across the Alalakeiki Channel. It is the smallest inhabited island of the group, its population consisting of a few herders. Armine von Tempsky, in her novel called 'Dust,' has related the conquest of this island in a most gripping manner. The waste of this single cone 1472 feet high, the jagged cliffs which almost entirely surround the island, and the lack of streams or even springs spells nothing but dust and still more dust.

Lanai

The island of Lanai is of importance as being the home of the vast Hawaiian Pineapple Company. Opposite Lahaina and separated from Maui by the nine-mile-wide Auau Channel, it rises in a single cone to a height of 3400 feet. It covers one hundred and thirty-nine square miles and has in its western section a gently sloping plateau rich in soil. Lanai City, the heart of the pineapple district, is a flourishing settlement with executive offices, hospital, and quarters for the Japanese laborers. Kaumalapau is the excellent harbor on the southwestern side of the island. Inter-Island boats call here, and from this port the juicy pineapples are barged to the cannery in Honolulu. The Air Corps has established a landing-field at Lanai City, and planes frequently 'protect' the settlement from the devastating bombing by enemy squadrons and then land to claim a delicious fruit as reward.

Molokai

Molokai lies directly between Maui and Oahu, and whether or not our route is by the windward shore depends upon what steamer we are on. Suppose it is. Crossing the Pailolo Channel and rounding the eastern tip of the island at Cape Kapuukoi, the ship swings into a westerly course and skirts close to Molokai's scenic north coast.

The island is long and narrow, forty by ten miles, and is composed of two cones or sections. The western part is dry and barren and of little commercial value. Its peak, Mauna Loa, is only 1400 feet high. The eastern portion, however, presents a different aspect. Kamakou, 4958 feet, with the lower neighboring peak Olokui, forms a background for the gorges that run northward to the sea, where they terminate at cliffs hundreds of feet high. The largest of these valleys, Wailau and Pelekuna, are well eroded from the abundance

of water that nearly continuously flows down the steep sides. This uncontrolled supply of water races down to the coast to pour over the perpendicular cliffs, forming most beautiful sparkling falls that are so easily seen from the deck of our steamer.

Halawa Valley is a spot noted for its beauty and easily reached but very seldom visited. It lies at the extreme eastern point of the island and runs back into the highlands, finally ending at a vertical precipice. Over this wall tumbles the water of Moaula Falls hundreds of feet to the floor of the valley, where it is carried past the ancient and primitive native village of Halawa and on to the sea. The chief occupation of the inhabitants is growing taro for the settlement at Kalaupapa.

The southeastern and southern part of Molokai consists of a series of parallel ridges and valleys. In olden days the natives raised in these fertile recesses oranges and breadfruit which were quite the pride of the island. Mapulehu, the largest of these valleys, contains many caves and is noted as an ancient burial-ground. The ports along the southern shore are at Pukoo, Kamalo, and Kaunakakai. The last named has a good harbor and wharf and is the port of call for the Inter-Island steamers. At Kolo the Libby, McNeil and Libby Pineapple Company has built a new landing to serve this vast agricultural section.

One never hears of Molokai without thinking of the heroic work being carried on in the Leper Settlement. In fact the entire island is often spoken of as the Leper Isle, which is indeed erroneous, for only a scant portion is devoted to these unfortunates. The colony is located on the peninsula of Makanaloa, which protrudes from the base of the high cliffs at about the center of the island's north shore. The Territory has done everything possible for the comfort of the inmates, and, although they are shut off

from the world by a fifteen-hundred-foot wall of rock at their backs and by the vast Pacific at their front door, few complaints are ever heard.

Leprosy was first observed in the Islands in 1853, but not until it had gained a secure footing was any action taken to deal with it. In 1866, during the reign of Kamehameha V, the segregation of lepers was begun, and about one hundred and forty patients were sent to this isolated spot on Molokai. The natives could not understand the meaning nor the necessity of such a law and frequently sought to shelter a leper from the officials. All they knew was that friends and relatives were being torn from their arms never to be returned. The suffering at the settlement was intense, and the government was at a loss how to better conditions. Then, as though sent from heaven, Father Damien, a Belgian priest, arrived in Honolulu and offered his services and his life to aid these stricken people. For thirteen years he labored amongst them, cheering and comforting and helping all to bear their mighty burden, and then he too was stricken. But his courage never faltered and for three more years he stuck to his post until death called him on April 15, 1889. His work, however, was not ended, for where he left off Brother Joseph Dutton carried on.

'The Saint of Molokai,' as Brother Joseph Dutton is called, came to Honolulu in 1886. He had a strange request to make. He asked permission to go to the Leper Colony to nurse the afflicted and with no compensation whatsoever. The request was granted. For forty-two years he has labored among the stricken of Hawaii and not once has he left the confines of the peninsula. Why he came remained a mystery for thirty-six years and was only cleared by Brother Dutton himself in a letter to Mr. Albert Pierce Taylor, librarian of the archives of Hawaii. Brother Dutton had been a staff officer during the Civil War, after

which he accuses himself of having sown a few wild oats, and 'for evil of it all, on fortieth birthday offered to God rest of my life in reparation — work — no pay.'

During the past few years great strides have been made in the method of treating the dread disease by the use of chaulmoogra oil. Experiments were conducted at the Leprosy Investigation Station at Kalihi, Honolulu, by Drs. J. T. McDonald and Arthur L. Dean which proved its power as a cure. More recently we find that, 'New hope has come to the forces devoted to the elimination of leprosy with the announcement by Sir Leonard Rogers, secretary of the British Empire Leprosy association, that a new remedy known as hydnocarpus oil has been developed, and that it may make the disease a thing of the past within a generation. One of the most interesting phases of the program resulting from the successful experiments is the proposal by Great Britain to plant the hydnocarpus tree, from which the oil is extracted, all over the British Empire. Reports on the success of the oil are so optimistic that the planting of the tree in Hawaii suggests itself. The announcement from London says that any person who develops leprosy in the future will simply go to a doctor as he would with an ordinary complaint, knowing that he can be cured.'

Kalaupapa on the western side of the peninsula is the seaport of the settlement. Once a week an Inter-Island boat lands supplies, but visitors are permitted only by special authority. The colony proper is located at Kalawao, a mile away on the other side of the tongue of land. Most of the patients come and go about their business just as though they were well and healthy people. Not all leprosy is painful. There are many varieties, including some that are horrible in the extreme and a more merciful tubercular type which rapidly disposes of the sufferer.

Father Damien was laid to rest at Kalawao, a true martyr to a noble cause. The little Damien Chapel alongside of the tombstone helps these unfortunate outcasts to bear their horrible curse.

There is a possibility that in the near future the settlement at Kalaupapa will be moved to some locality on the island of Oahu. The decision rests in the hands of the Hawaiian Territorial Legislature. 'If such action is taken the settlement will be combined with the present leper-receiving station now at Kalihikai, Honolulu, and the entire plant relocated, perhaps at Waianae, some forty miles north of Honolulu. Several humanitarian reasons were advanced by members of the Territorial legislature for the proposed abolishment of the Kalaupapa colony. It is felt that the settlement is a relic of medieval times when leprosy was less understood than now and when the affliction was looked upon as a moral blight rather than one due to natural causes. Some legislators feel that a "sentence" to Kalaupapa is regarded by the patient, his relatives, and friends as an irrevocable doom from which there is no returning, whereas, with the chaulmoogra oil treatment, there is hope of arresting the disease when taken in time.'

CHAPTER XV

KAUAI — THE GARDEN ISLE

KAUAI, or the native Atooi, is to Hawaii what Hawaii is to the rest of the world — a veritable Garden of Eden. One undertakes the journey to the southern islands of the group in a more or less adventurous and exploring state of mind, but when going to Kauai it is different. The very beginning is different. We embark at night, and as we are driven to the dock, the cool air of the evening, as it soothes the undoubtedly sunburned brow, is like the caress of a beautiful woman. Under what happier circumstances could we climb, lei-bedecked, on board the 'Paradise Express,' which soon will land us on the Isle of dreams, romance and peace?

As there is one more channel to cross, it might not be amiss to mention the fact that these Hawaiian channels have often been compared in roughness to the famed English one. These stories will be used and exaggerated by the bridge-fiends in an effort to ruin your trip, as well as to justify in their own minds their sedentary habits. At times the Inter-Island vessels *do* run into rough weather, it is true and only natural, but not *all* the time by any means. If you cannot boast of being a born sailor, the Benson-Smith Drug Company of Honolulu will make you one. It puts up an atropine concoction in the form of pills that is a knock-out for seasickness. It is used and highly recommended by island people who travel extensively, and I can answer for its efficacy.

After a toot from the whistle and a rumbling of chains and fond alohas in many languages we slip from the dock and glide quietly out of the harbor and into the night. We

see from our chairs on the starboard side a Honolulu that we have never seen before. Lights — bright lights, dim lights, flickering lights — extend from the shore across the city and, like a huge monster with diamond-studded fingers stretched far apart, point to both sides and far back upon the hills. How different it all looks! How confused we become in trying to locate familiar landmarks! But in a moment we have picked up our bearings, and there in the background we recognize Pacific Heights, Nuuanu Valley, Punch Bowl, Round Top, Tantalus, Manoa Valley, as well as parts of the city. Off to the right are the border lights of Ala Moana and Waikiki, the hotels and Kalakaua Avenue and Diamond Head with its flashing sentinel. And then, if we have chosen the right night, the tip of a glorious full moon will appear from behind Wilhelmina Rise, in back of Kaimuki, and visibly slip from its confinement to fill the heavens with its tropic beauty. Like a gigantic searchlight it immediately engulfs us in its rays and permits no escape.

Silently we pass before the guns of Fort Kamehamcha and Pearl Harbor. In the distance are the lights of Luke Field, the Navy Yard with its radio towers, Pearl City and Waipahu, and, farther along the coast, those of Waianae. Gradually we leave the shore of Oahu to cross the sixty-three-mile-wide Kaieie Waho Channel to Kauai. As though signaling a 'bon voyage,' the lighthouse on Kaena Point blinks and blinks.

Kauai is fourth in size of the Islands, containing 547 square miles. It is nearly circular in shape, its center being the mountain mass of Waialeale, 5080 feet high. According to the geologists, Kauai is the oldest of all the Hawaiian Islands. Naturally it has lost almost all signs of a volcanic birth, and time has obscured its formation. The erosion of centuries has cut the slopes of Waialeale into scores of

peaks and valleys, down which the rich soil has been carried by the nearly continual rainfall, forming fertile lowlands near the shore. Kauai means 'fruitful season,' and it has been well named, for, owing to the abundant water-supply and the natural fertility of the land, everything is always green there.

Early in the morning following our departure from Honolulu we awaken to the tune of donkey-engines and cranes which signals the end of the hundred-mile sea voyage. At the present time Inter-Island boats dock at the Ahukini Landing in Hanamaulu Bay, on the east coast of the island. Awaiting motors carry us to Lihue, a short distance inland, over an excellent road bordered with sugar-cane. The Lihue Hotel is set in the midst of charming tropical foliage and offers very comfortable accommodations. It is the custom to use Lihue as headquarters and explore the southern coast and the Canyons on one day and eastern and northern Kauai on another. We shall do likewise. After a hearty breakfast, armed with a box luncheon, we once again are eager for the fray. But still something seems to have changed. The old spirit of bravado is gradually relaxing into one of utter contentment and peace of mind, and the final transformation comes upon the announcement that we shall 'never feel a bump,' — that is, with an experienced island driver, for even these one hundred miles of perfectly paved roads have their pitfalls, as we shall soon find out.

Lihue is the largest town on Kauai and has the distinction of being the county-seat. A museum is soon to be erected here to house the many Hawaiian relics and curios that are obtainable from the kamaainas on the island. It is the thriving center of a prosperous sugar section, the cane-fields extending far up the slopes and down to the shore. On the way to Nawiliwili Harbor we pass through the very

heart of the fields. Here, we remember, is where Commander John Rodgers and his gallant pilot and crew first set foot on land after attempting a flight from San Francisco to Honolulu in the seaplane P.N.9. The government is building a breakwater at the harbor's entrance, which will make Nawiliwili the premier eastern port. The mountains to the south and west are called the Hoary Head Range. Their highest point, Haupu, rises over two thousand feet. Luckily for the engineers there is quite a depression between this range and Kauai's mainstay, and through this gap the road was built.

At the junction of the Nawiliwili road with the main route is where we encounter our first bump. In front of a school building we learn the lesson of disregarding a 'slow — bump-dip' sign. On account of the number of Oriental drivers of Fords who are always in a hurry to get there and back, the county fathers hit upon a most novel plan to shoot these reckless motorists up to heaven. At all strategic and dangerous places on the road where cars should slow down to five miles or less an hour, either mounds or dips have been built which will wreck any motor passing over them faster than a walk, besides murdering its occupants. All I can say is 'Beware' — and remember that in this climate it is easy to forget!

Kilohana Crater, rising 1134 feet, is north of the road and is the last remaining evidence of any volcanic activity. Its ascent from Lihue by horseback is a fine side trip. Behind it and in the distance is Kawaikini Peak, the highest point on the island. It rises 5170 feet above the sea, and just beyond it is said to be the wettest spot on earth. The average yearly rainfall for a thirteen-year period was 443 inches.

For miles the road is bordered with high, wavy sugar-cane which makes us realize more than ever why the sugar

barons and the stock-holders are so vitally interested in this Cuban restriction business. Quite suddenly the fields are lost to sight as the motor skims along between a beautiful windbreak of gigantic Australian pines which has the effect of a huge chute propelling us down the slope of Hoary Head to Koloa. This pretty little village, with its landing two miles away, was at one time the chief port of Kauai. Near by are the ruins of the oldest sugar-mill in the Islands. It was built in 1835 by the American firm of Ladd and Company, which obtained a grant of land from the King and started the first successful plantation.

At this point the road swings abruptly to the right and leads through vast rolling acres of pineapples. We speed past the native villages of Lawai and Kalaheo until opposite Hanapepe Valley, where undoubtedly we stop and photograph. The valley extends for many miles up into old Waialeale, and if you are ambitious, a combined horseback and foot trip leads to a beautiful waterfall two hundred and fifty feet high.

A short distance from the coast is the Oriental village of Hanapepe. Japanese are everywhere. Eleele and Port Allen are near by, and here we find freighters of the Matson Line unloading supplies and taking on board the valuable sugar. On the promontory beyond the harbor is a fine landing-field recently completed by Kauai and much in use by the Army Air Corps. The entire coastal plain from here on for miles is planted with the lucrative crop, and it is hard to believe that at one time this region was so dry that it was hardly capable of grazing a few livestock. But some one had a vision which resulted in putting to work the uncontrolled waters of Hanapepe Valley and later on that of Olokele Canyon. The canyon ditch is a work of art deserving of the highest praise. The last six miles of the ditch is a continuous tunnel through the precipitous cliffs. A

private road winds its way to an advantageous point from which a marvelous view may be had of the rugged, twisting, Grand-Canyon-like gorge. If you weather this storm without getting out of the motor and crawling on hands and knees, you need have no fear of any other scenic drive in the world.

The route continues from Hanapepe through Makaweli, one of the many prosperous plantation centers, past the branch road to Olokele Canyon and on to Waimea, thirty miles from Lihue. Stop on the bridge crossing Waimea Stream and wait for Captain Cook to join us before entering the village. Waimea, meaning 'Reddish Waters,' was called Wymoa in his day.

On January 18, 1778, the Resolution and the Discovery dropped anchor off Waimea, and Captain Cook landed at a point near the mouth of the stream. The natives treated him as a high chief, prostrating themselves at his approach. He entered their villages, inspected the temples and altars and struck up a lively barter. During this trading Cook acquired several of the famous feather cloaks and capes. It is said that the natives were very reluctant to part with them, evidently holding them in high esteem, and it required the persuasion of 'some very large nails' to close the transaction. The Englishmen left Kauai on January 23rd but, owing to a severe storm, were forced to seek shelter off Niihau for a few days. They then set sail for the northwest Arctic coast.

To commemorate the discovery of the Islands one hundred and fifty years ago, a fitting ceremony took place at Waimea on August 16, 1928. Three British and one American warship steamed along the shore and anchored off the native village. Some two hundred sailors and marines landed under arms and marched through the streets to Hapokele Park. Amidst much pomp and ceremony a

striking monument was unveiled on which were two bronze tablets. One of them bears the legend:

1778–1928
To Commemorate the Discovery
Of the Hawaiian Islands
By
Captain James Cook, R.N.
Who Landed First at Waimea
Island of Kauai
January 20, 1778

Erected by the People of Kauai

The other tablet is a bronze bas-relief of ancient Hawaiians gathered on the shore and gazing at Captain Cook's ships riding at anchor in the shelter of Waimea roadstead.

Before the Sesquicentennial Celebration it had been the plan to have on the beach at Waimea a pageant depicting Cook's actual landing. It was found at the first rehearsal that there was not available space for the performance, and after much deliberation it was decided to hold it in Honolulu. At 'Hamohamo,' a former home of Queen Liliuokalani near the Moana Hotel, a typical Hawaiian village was set up under the direction of Earl Schenck, artist and producer of the pageant. The play 'Hawaii 150 Years Ago' was a grand finale to the Sesqui Celebration and so successful in arousing interest in all things relating to Hawaii of yesterday that the setting will probably be maintained for future entertainments. When the Duke of Edinburgh visited Honolulu and was entertained by Queen Emma, he was a guest of honor at a luau given at Hamohamo. The Duke was greatly impressed by the Hawaiian custom of saying grace, in which they wish the host and hostess success with the party.

Kamehameha the Great began the conquest of the Islands as early as 1790, but it was not until 1810 that he was lord and master of the group. In that year King Kaumualii, realizing that 'together we stand and divided we fall,' ceded Kauai to Kamehameha. And a wise move it was, for, if left alone, the northern island would have fallen into the hands of an avaricious and ambitious foreign power.

Russia at this time had a strong footing in Alaska. Governor Baranoff, with ever an eagle eye for new lands on which to plant his native flag, had not entirely overlooked those small islands in the middle of the Pacific. In 1814 he sent out a sealing-expedition to the Islands, but the ship was wrecked off Waimea. The following year another vessel arrived, and, landing at Hanalei on the northern coast of Kauai, the Russians entrenched. Again they proceeded to Waimea, where they built a fort the ruins of which are still visible near the beach. During these days of foreign aggression Kamehameha was very much awake, and it was due to his resistance that nothing serious resulted.

Then the missionaries arrived, and the spread of Christianity throughout the Islands followed. In that small party of pioneers was an Hawaiian lad who was destined to play a revolutionary part in the history of his native land. He was George Tamoree Kaumualii, son of the king who ceded Kauai to Kamehameha. King Kaumualii had sent his son to the United States to study the ways of civilization. The boy, as we have seen, eventually drifted to Cornwall, Connecticut, where he and Obookiah and other Hawaiian boys attended a missionary school and became inflamed with the desire to carry Christianity to their people. It was chiefly due to Tamoree that the early missionaries established missions on Kauai.

The young Prince, however, was not happy. The crude

ways and methods of his people and the injustice of many things irritated and angered him, and he pondered upon a means of changing them. The opportunity came upon the death of his aged father in 1824. Disputes arose over the division of land, and when an incompetent chief was sent from Honolulu to straighten things out, the natives of Kauai openly rebelled. Tamoree was easily persuaded to lead them, and with every good intention of bettering the condition of his people he rushed into the fray. But the odds were too great, and the government forces quickly put down the revolt. Crushed and heartbroken, Tamoree fled to the mountains, where he lived as a fugitive until hunger and sickness forced him into surrender. He was taken to Honolulu and held in honorable captivity until death.

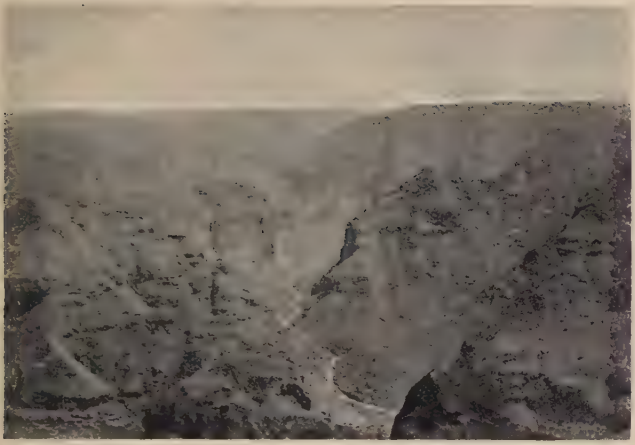
The village of Waimea had at one time a large native population, and even to-day many of the inhabitants live in an exceedingly simple manner. The new Waimea Hotel should prove very popular, for it surely is a haven of rest for any recluse. It is an ideal spot for a complete change, and one has the uninterrupted use of a glorious beach not far off.

The Barking Sands are twelve miles past Waimea by way of Kekaha and Mana. They are a series of high wind-blown sand-dunes with the side toward the water very steep. One cannot resist sliding down the inviting chute, which causes a noise something like the barking of a dog. Sometimes simply the wind blowing over the sand will cause a slight whispering, while other forms of friction produce most heartrending groans. The sand, composed of coral, shells, and lava, has, when perfectly dry, this resonant sound which quickly disappears when the sand becomes damp. Here at Mana and at Makua, Oahu, are the only two places in the Islands where the phenomenon appears.

Near Mana is the huge natural landing-field that has played such an important part in trans-Pacific flights. No other field in the Islands is large enough to enable a heavily loaded plane of the type necessary for ocean flights to take off. The aeroplane, with a small amount of gasoline, is flown from Wheeler Field to Mana, given a last-minute inspection, fueled to the limit, and gradually lifted into the air. However, by 1932 the expansion programme for Wheeler Field should be completed, when there will be ample space on Oahu for any such undertaking.

At Polihale, a few miles along the shore, there is an old Hawaiian bathing-beach famous as having the power to bring good luck to any one swimming in its waters. The natives believe this even to-day, and if 'luck' means anything, one certainly has it in finding such a marvelous place to swim and bask in the sun.

The ten-mile run into the mountains to view the superb Waimea Canyon was at one time, and not so long ago, quite an undertaking. But now the motor winds and twists its way up and up, until at Puukapele, 3657 feet in the air, we have the finest possible view of the gorge. This is what the Hawaiian Tourist Bureau says about it: 'The canyons of Kauai, and principally Waimea, may be properly listed among nature's most gorgeous spectacles. All are easily accessible by automobile. Waimea, because of its likeness to the Grand Canyon of the Colorado, is called the Grand Canyon of Hawaii. It covers over twenty-five square miles, is a mile or so wide, and the highest point of its rim is some four thousand feet above the sea. It is about three thousand feet deep. Its red battlements, velvet-green creek-beds, and the purple haze of its valleys harmonize beautifully with vivid blue sky. Drifting clouds cast their shadows in a way which makes the whole scene a gorgeous kaleidoscope. Waterfalls leap hundreds of feet straight



WAIMEA CANYON FROM PUU KAPELE

A NATIVE HUT

down, great white tropic birds hover dizzily out in the midst of it, and wild goats doze on precipitous sun-basked points. Waimea is a great colored outdoor diorama whose beautiful hues will never fade, either in the original or in memory.'

Evidently after peering over the edge of those precipitous cliffs it becomes the psychological time for luncheon. The native drivers spread a spick-and-span table-cloth upon the ground, bring out thermos bottles of cold lemonade, arrange our boxes, and then proceed to entertain us. Tucked away in the motor were a guitar and an ukulele, and how those boys can play them and sing! As though in utter defiance of the gods, one of the boys suddenly jumps to his feet, fastens his coat about his waist, and on the very brink of destruction presents a hula filled to overflowing with rhythm and movement.

On the return along Kauai's southern coast and just before reaching Kalaheo, we swing to the right off the beaten path and climb into Kukuilono Park. Mr. W. D. McBryde has created here an exquisite elysium with a colorful Japanese landscape well deserving of being called 'The Torch of Lono.' The view of the fertile valleys and scenic coastline has inspired many to explore the more inaccessible regions of the southeast shore.

A narrow dirt road winds its way down the south slope of the Park, through pineapple- and cane-fields to the inexpressibly beautiful Lawai Beach. This charming cove is the answer to all our dreams of a South Sea Island retreat. Tall cocoanut palms grow at the edge of a splendid beach, while inland cultivated foliage lends its color to the purely tropical setting. Years ago Queen Emma lived here, and the location of her grass hut is proudly pointed out. The estate is now a part of the McBryde holdings, and, with the comfortable modern bungalow built among the trees,

makes one most envious. By courtesy of the owners, visitors wishing to enjoy the brilliant surf are welcome to use the private dressing-rooms and showers which have been erected close to the beach. It seems as if Pele were ever present in some form or other. This time we are aware of the Fire Goddess by being told by our guide that on the highlands to the west is an old crater that was her home while she was searching throughout Kauai for that elusive lover.

Although we are loath to leave Lawai, it is inevitable, but nothing prevents one last long backward look as our motor carries us up the side of the eastern promontory to the paved road which borders the shore. Here is another natural phenomenon, a geyser of salt water thrown up through a hole in the lava. The Spouting Horn, as it is called, is one of many blow holes found at various places in the Islands. The sea-water forces its way under the rocky surface and at high tide or during a storm gushes up through the opening with terrific force.

At Hoai, a short distance along the coast, are the historic ruins of an ancient heiau where the late Prince Kuhio was born. He received his title by order of King Kalakaua and will always be remembered as the Citizen Prince of Hawaii. He was elected to Congress in 1902 and represented his native land at Washington for twenty years.

Turning inland, we again pass through Koloa and up into the gap between the Hoary Head Range and Waialeale. On the way back to Lihue we have time to delve into the history of the Menehunes. These people were a fabled race of dwarfs who played an important part in the fairy-tales of the Hawaiians. They are supposed to have been an industrious lot who were continually building something for the welfare of the natives. Many of the temples and fish-ponds are accredited to them, and such places were

held in reverence by the people. Over the hills to our right and on the shore of a mystic sea is a pond supposedly built by these little workers.

From Lihue a forty-two-mile motor road follows the eastern and northern coasts of the island to Haena at the beginning of the precipitous Napali Cliffs. This jaunt is far from strenuous, the road being exceptionally good, and as we sail along over the lowlands and down and up a few picturesque gulches, we cannot help but be relaxed and at utter peace with the world.

Shortly upon leaving the town we swing down toward the shore and off to our right see another of Uncle Sam's landing-fields. This long narrow runway has been set aside by the Lihue Dairy to accommodate the Air Corps. This spirit of coöperation is in evidence throughout the Islands, and at the present time plans are under way to connect the several islands by fast and efficient commercial planes. And that will mean to 'our Hawaii' what automobiles have meant to the Yosemite!

Again in the heart of the sugar-cane we marvel at the vast expanse of this nearly encircling belt that extends from the Waimea section clear round to the north coast. But by now we take it all for granted and forget the trials and tribulations that these planters have had. To-day it is a cut-and-dried science made possible by the exhaustive work of the H.S.P.A. with its Experimental Station in Honolulu.

At Wailua are the ruins of an ancient temple of refuge. The sight of one of these old heiaus always brings up thoughts of the past. They are among the few things that are left to remind us that there was life, health, and happiness in the Islands before the white man arrived. According to our standards the tabu system and native religion were crude. Captain Vancouver saw this when he landed at Hawaii in 1792, and in a diplomatic manner he showed

Kamehameha the folly of it all. He spoke of the Christian religion, and then and there a tiny seed was sown. Of course, Kamehameha died in the faith of his ancestors, but during those twenty-seven intervening years that seed had been struggling for life in the breasts of his immediate family. The very night the king died Keopuolani ate the tabu cocoanut and, what is more, ate in the company of men. Then followed the abolition of idolatry by Liholiho and the destruction of the poison gods and temples. And, mind you, the missionaries had not yet arrived! But the following year they did come, and, with the invaluable aid of the high chiefs, within ten years they added the Kingdom of Hawaii to the ranks of Christianity. The ports were busy with vessels bringing civilization to these tranquil shores. The natives were enthusiastic, for little did they realize what it all would mean. More and more the Islands were exploited by the white man. The lands were wrested from native hands, often with generous compensation, it is true, but nevertheless the people were gradually pushed aside. To-day there are not many thousand of the pure Hawaiian stock left, and most of these dwell on the island of Hawaii. It is just the same old story over and over again, to be repeated many more times, and it simply must be. For us it is fine — but how about them?

Wailua Valley is a beauty-spot of nature. High in its folds are two water-falls which plunge over green-coated crags, and, after ten miles of winding and twisting, the fresh, cool water of the mountains flows serenely into the sea. The last mile or two of the stream is wide and deep enough for small boats, and a trip by canoe through a veritable tangle of tropical splendor is indeed an experience. It is said that when the missionaries had martialed Kaumualii to their cause, he became so impassioned that he could not even take 'time out' for a swim. But swim he

must, so, with the Bible held aloft by one hand, with the other he propelled himself through these very waters of Wailua.

Kauai has its golf-links, race-track, and polo-grounds close at hand, but the huge cocoanut grove through which the road leads is vastly more interesting. At one time a lively business in copra was carried on, and even to-day there are signs of some activity. This is a fine opportunity to see just how the 'meat' is obtained from the nut and also how delicious is the milk.

The next ten miles lead through the plantation and mill centers of Kapaa and Kealia, where the road swings inland to a section of rich-looking cane, finally returning to the sea at Anahola. Here the road executes a corkscrew or two and dives down through the quaintest of rice-paddies. To frighten away the thieving birds the ingenious Japanese have laid out a most complete system of suspended tin cans and gewgaws that can be set clattering and waving by the pull of a single cord. Far up the mountains in the rear of the village are the Waipahee Falls, where the natives slide down a natural chute which sends them skimming into a beautiful mountain pool.

Ahead of us looms the impressive Puu Konanae Ridge. Passing between it and the sea, we notice a peculiar hole in the eastern tip. It seems that during a feud of the gods one of the mighty warriors hurled his spear through the mountain, causing the dislodged rock to fly far to the north, where it came to rest a short distance off shore. It is now known as Maquaeae Island. Along the top of this same ridge is the outline of a beautiful sleeping goddess.

At Moloaa is the largest kukui-tree grove in the Islands. The kukui nut was very useful among the Hawaiians, serving them in many ways. It has been called the 'candle-nut' from the fact that the natives strung the oily kernels on

splinters of bamboo, making most effective torches. Nestled amongst the trees are a few grass huts that are actually occupied. From here the road swings to the left and inland a mile or two, follows the general outline of the northern coast. Near Kilauea we are met by a gorgeous lane of bright-colored hibiscus growing on bushes which might well be termed trees. We dip down to the shore where the road crosses a heavenly cove called Kalihiwai. The native life, the tropical scenery, the grace of the lauhala trees waving mildly in the breeze, and the superb peace and quaint luxury of the surroundings have inspired many an artist to attempt to confine its soul on canvas.

Suddenly rounding the curve, we are confronted with a view that fairly takes away our breath. Picturesque Hanalei! The horseshoe bay with its wide fringe of white beach makes one tingle with the anticipation of swimming in its warm water. The natives say that Hanalei is Waikiki number 1, Lawai is number 2, and Waikiki at Honolulu is number 3. See what you think about it. The convenient bathhouse makes it all very easy.

The broad expanse of cultivated rice-fields stretches from the shore far back into the mountains, terminating in the valleys of Hanalei and Waioli. The lazy Hanalei stream winds its way through this crazy-quilt of industry, disappearing as a tiny silken thread in the uplands of the valley. These mountains are high and catch many of the rain-soaked clouds as they drift majestically southwest. Down the steep sides of the valleys innumerable threadlike waterfalls tumble and frolic and as though with a laugh break into the soft white mist to float gracefully to the fields below.

In the village is the Waioli Mission in an excellent state of preservation. It is one of the few landmarks that remain in the entire group to show how the work of the early mis-

sionaries was carried on. At the present Hanalai has little or nothing to offer in the way of accommodations. It seems as if here were an ideal opportunity for some one to open an attractive inn.

The caves at Haena are five miles from Hanalei. The road in spots fairly hangs over the cliffs, but, except in the period of heavy rainfall, there is no danger whatsoever. The valleys extending for miles into the very center of Waialeale are magnificent. First there is Lumahai Valley, over three thousand feet deep. Then there is Wainiha Gorge, which can well boast of its rugged structure. For fifteen miles or more it cuts into the mountains nearly to Kawaikini Peak. Its grandeur more than repays one for the effort of a slight motor jaunt plus a good stiff walk. The Kauai Electric Company has its plant a few miles up the valley, and from there the whole island is supplied with electricity.

In the cliffs at Haena are several caves, two of which are at sea-level, one, mysteriously enough, containing salt water and the other fresh. These caves are the remains of old lava chambers where it is said 'ancient kings held court.' Our guide undoubtedly will flash the headlights of the motor into one of the caves, enabling us to see the peculiar stalactites and the rocky structure of the interior. A boat has been placed in one of the caves for those who wish to explore it more thoroughly. The main route continues but a short way when it is abruptly stopped by the famous Napali Cliffs.

Unfortunately one of the most inspiring of all sections of Hawaii must remain lost to the majority of visitors. In Napali roads are impossible on account of the steep cliffs and the ruggedness of the many short, deep gulches. Here and there are trails that are only approachable from the sea. However, there is an inland path that cuts into the highlands near Haena and, following a tortuous route,

leads to Kalalau Valley, the largest and most important in Napali. At one time there was a large population living in this isolated spot. Kalalau and the neighboring valley of Honopu furnished Jack London with an ideal setting for his 'Koolau the Leper' and 'Valley of the Lost Tribe.'

Niihau, with its satellites Kaula and Lehua, is seventeen miles west of Napali and separated from Kauai by the deep Kumukahi Channel. It is only eighteen miles long by seven miles wide, but at the central section, called Kaeo, it has an elevation of 1300 feet. The extensive areas of grass land are well supplied with water and are particularly suited for grazing. The island is now the property of Mr. Aubrey Robinson, who has developed there a prosperous cattle and sheep ranch. The farm hands are Hawaiians of the very purest stock who have lived on the island for generations. Ranch headquarters are at Kiekie on the southwestern coast, which is well protected from the trade winds. It is but seldom that any boats call at the island, and these are usually sampans with supplies. Occasionally, however, but on no certain schedule, an Inter-Island vessel makes the circuit of Kauai, touching at Hanalei and Niihau.

When Captain Cook was forced by a storm to seek shelter in the lee of the island, he found quite a good-sized population living at the old Nono-papa Landing, the present site of Kiekie. He was greatly surprised to find that the natives were aware of the existence of iron and eagerly sought to trade supplies for the coveted metal.

This little island, once called Oneeheow, is noted as being the home of the famous Niihau or makaloa mats. The reeds from which the mats are made are found among the marshes and have a red base. The finest and softest mats are woven from the young shoots. Frequently the mats are ornamented by working into the upper surface red and

brown reeds which are twisted into various designs. In former days this work was primarily that of the women, who often acquired great distinction by their skill. Another product from Niihau is the shell lei made by stringing the beautiful white shells found so plentifully upon the beaches.

The leeward chain of islands of the Hawaiian archipelago consists mainly of a group of low coral atolls. With the exception of Midway Island they are uninhabited. Nihoa, or Bird Island, is the first of the chain, being one hundred and twenty miles northwest of Niihau. It is the highest of all the atolls, with its peak some nine hundred feet above the sea. Neckar Island and the French Frigate Shoals were discovered in 1786 by La Pérouse, a famous French navigator. In the days of travel by outrigger canoes the Hawaiians visited Nihoa and Neckar in quest of the much coveted feathers used in their cloaks and capes. A few years before Liliuokalani became Queen she headed a hunting and fishing party to Nihoa. Garden Shoal, unlike the rest of these tiny islands, is a cone-shaped rock with high vertical sea-cliffs surrounded by deep water. It was discovered by an American whaler in 1820 but is seldom visited. Dowsett Reef and Maro Reef are barely visible above the breakers and are a great peril to navigation. Laysan Island is noted for the millions of birds that at one time covered its four square miles. A concern in Honolulu leased the atoll from the Hawaiian Kingdom and removed from it thousands of tons of the rich coral guano fertilizer. Lisiansky Island was named in 1805 after its Russian discoverer. At one time it was the home of thousands of birds that were slaughtered by the Japanese poachers. In 1822 Pearl and Hermes Reef was discovered by and named after two whaling ships, both of which were subsequently wrecked on the treacherous reef. It is an oval atoll with an irregular circumference of about forty miles. Gambia

Shoal, half way from the Reef to Midway Island, is nothing more than a circular atoll nearly flush with the sea. Midway was discovered in 1859 by Captain Brooks, of the United States. It was proposed at first to use it as a coaling station, but early experiments were hastily abandoned on account of the dangerous coral reefs. However, in 1902 the Commercial Pacific Cable Company planted a relay station on one of the sand islets, which it has successfully operated ever since. It is a very isolated post, but, with the radio and a miniature golf-course, the operators cheerfully serve their term of exile. About every six weeks the company's yacht Dickenson makes the trip to the station with provisions and supplies. Ocean Island is the extreme western tip of the two-thousand-mile Hawaiian archipelago and is nearly at the northern limit of the coral belt. Its outer rim is sixteen miles in circumference and surrounds four small sand islets. All of these island atolls, with the exception of Midway, have been designated by the United States Government as the Hawaiian Islands Bird Reservation, which, taken as a whole, is the largest bird colony in the world.

The ride back to Lihue is altogether too short. It means the beginning of the end. We are tempted to cancel our return passage to Honolulu and go back to the many little out-of-the-way nooks that only we have discovered. Some day we will go back — but not now. For us it is

ALOHA NUI OE

GLOSSARY

GENERAL INFORMATION

INDEX

GLOSSARY

THE Hawaiian alphabet consists of twelve letters. The vowels are given values as in Spanish and are always pronounced, not slurred. Thus the name of the group is HAH-VY-EE. By uttering these sounds rapidly and connectedly the pronunciation is secured.

COMMON HAWAIIAN WORDS

Ae.....yes.
Aloha.....friendly salutation, meaning literally, love to you. Also used in saying good-bye with the additional word *Oe.*
Aole.....no.
Halekula....schoolhouse.
Halepule....church.
Hanahana..work.
Haole.....foreigner. Mostly used to denote member of white race.
Hapahaole..half-white.
Heiau.....native temple.
Hikie.....very large low couch.
Holoku.....form of Mother-Hubbard wrapper with long train introduced by missionaries.
Hukilau....sport in which a large net is used to catch school of fish near shore.
Hula.....native dance.
Kahuna.....native witch doctor or medicine man.
Kai.....sea.
Kamaaina..old-timer in Hawaii.
Kanaka.....man. Used to designate native Hawaiian.
Kapu.....keep out.
Kaukau.....to eat. Also food. From Chinese word *chow-chow.*
Keikikane...boy.
Keikiwahini.girl.
Ko.....sugar.

Kokua.....to help.
Kona wind..wind from the south or across Kona District of island of Hawaii, usually causing unsettled weather.
Kulikuli....keep quiet.
Lanai.....porch, usually screened.
Lei.....wreath, most always of flowers.
Luau.....native feast.
Mahalo.....thank you.
Mahope....by and by.
Maikai.....good.
Makai.....toward the sea. Direction opposite to *mauka*.
Malihini....new arrival, stranger.
Mauka.....toward the mountains. Direction opposite to *makai*.
Mele.....native chant or song in which valiant deeds are told.
Muumuu ...Mother-Hubbard without a train.
Okolehau...native-made whisky. Usually spoken of as *oke*.
Opu.....stomach.
Pake.....Chinaman.
Pali.....cliff, or precipice.
Pau.....finished, done, completed.
Pehea.....how goes it?
Pehea oe....how are you?
Pilikia.....trouble.
Poi.....native food prepared from taro root.
Wahini.....woman.
Wai.....water.
Wikiwiki....hurry up, hustle.

The twelve letters in the language are: *a*, *e*, *i*, *o*, *u*, *h*, *k*, *l*, *m*, *n*, *p*, *w*. The letter *t* is often used in place of *k* as *taro* for *karo* and *ti* for *ki*. Usually between vowels *w* is pronounced as *v*. The letter *a* is sounded as in father; *e* as in they; *i* as in marine; *o* as in note; *u* as in rule. The diphthong *ai* resembles the *i* in kite; *au* has the sound of *ou* in out. Most words have the accent on the next to the last syllable, but a few proper names are accented on the final one, as Waikiki', Kauai'.

GENERAL INFORMATION

The Hawaiian Tourist Bureau in Honolulu, T.H., is only too glad to furnish the latest information on the Islands to those anticipating a visit. The monthly bulletin Tourfax is a mine of valuable knowledge, and in it we find many enlightening items.

SPECIMEN TRIPS TO HAWAII

From Pacific Coast

The minimum time in which a round trip to the Hawaiian Islands from the Pacific Coast can be taken is about three weeks. A conservative estimate of all expenses for such a trip is as follows:

Steamship fare from Pacific Coast ports to Honolulu and return	$250.00
The minimum first-class round-trip fare ranges from $180 to $250, depending on steamer and line. Second-class round-trip, $160.	
Round-trip Honolulu to Hilo, including Hawaii National Park, scenic railroad trip along Hamakua Coast, steamer and auto transportation, and hotel accommodation, 2½ days, $64.50 by Matson and Los Angeles S.S. Companies	54.50
Allowance for hotel accommodations in Honolulu, extras, motor and rail trips	70.50
Estimated total cost of minimum trip	375.00

From Australia

A similar round trip from Sydney may be made in less than two months for something around £100 to £150, including first-class steamer-fare, hotel, and sight-seeing expenses for a four-weeks stay in Hawaii.

From New Zealand

A round trip from Auckland may be made in six weeks for something around £90 to £125, including first-class steamer-fare, hotel, and sight-seeing expenses for three weeks in the Islands.

From the Orient

A first-class round trip from Shanghai may be made in less than two months for about $750 in gold, including steamer fare and all expenses for at least a two-weeks stay in Hawaii.

Inter-Island Trips

The Inter-Island Steam Navigation Company, with headquarters at Honolulu, has vessels sailing to all ports in the Islands. The company has inaugurated what is known as All Expense Tours, which enable one to visit the various islands on much less money than otherwise would be possible. An idea of what these trips are may be obtained from the outline below.

Island of Hawaii:	from Honolulu to Hilo and environs and the Hawaii National Park, 2½ days	$54.50
Island of Hawaii:	same as above with the addition of a motor trip round the island	112.50
	for 5½ days and for 6½ days trip	121.50
Island of Kauai:	from Honolulu to Lihue and covering entire island by motor, 2½ days	51.50
Island of Maui:	from Honolulu to Kahului and motor trips to Iao Valley, slopes of Haleakala, and along Scenic Motor Drive, 2½ days	58.70
Island of Maui:	from Honolulu to Kahului and motor trip to Iao Valley and combined motor and horseback ride to the summit of Haleakala, 2½ days	61.70
Island of Molokai	at present has few facilities for visitors, and no inclusive trip is offered.	

The Matson and Los Angeles S.S. Companies conduct passenger services to Hilo, and it is a good plan to include a trip to Kilauea Volcano on your original passage.

Steamship Lines

Matson Navigation Company: from San Francisco to Honolulu the minimum first-class one-way fare on S.S. Malolo $125, S.S. Matsonia and S.S. Maui $110, S.S. Manoa and S.S. Wilhelmina $95.

From Seattle to Honolulu the minimum first-class fare, one way, is $90.

Matson Australian Service: from San Francisco to Sydney *via* Honolulu, Suva and American Samoa. Minimum first-class one-way fare to Honolulu $90; Suva $190; Pago Pago, Samoa, $150; Sydney $267.50.

Los Angeles S.S. Company: from Los Angeles to Honolulu minimum first-class one-way fare on S.S. City of Honolulu and S.S. Los Angeles $110; S.S. Calawaii $90; S.S. Diamond Head $80 (limited number).

Dollar Steamship Company: from San Francisco to Orient and *vice versa via* Honolulu. Minimum first-class one-way fare to Honolulu from San Francisco $125; from Yokohama $226; from Shanghai $269; from Manila $300; from Hong Kong $300. No second class.

Nippon Yusen Kaisha S.S.: the N.Y.K. has sailings every two weeks in both directions between San Francisco and Oriental ports calling at Honolulu *en route*. Passengers for Oriental ports or for San Francisco are allowed thirty days stop-over in Honolulu. The United States Shipping Law prohibits a foreign company from carrying passengers between two United States ports only. Minimum first-class one-way fare to Honolulu from Yokohama $226; from Hong Kong $300; from Manila $300. The S.S. Korea and S.S. Siberia are cabin-class vessels with minimum rates from Honolulu to Yokohama $155; to Shanghai $195; to Hong Kong $215; to Manila $230.

Canadian-Australasian Royal Mail Line: maintains sailings in

both directions between Vancouver and Victoria B.C., Suva, Auckland, and Sydney *via* Honolulu every twenty-eight days. Minimum first-class one-way fares from Vancouver to Honolulu $110; from Victoria $110; from Suva $190; from Auckland $275; from Sydney $260.50. Second-class passengers are carried by all vessels. At certain times of the year excursion rates are available from Australia and New Zealand to Honolulu with the Canadian-Australasian R.M.L. and the Matson Navigation Company Australian Service.

Interchange of Tickets

Passengers from the Orient and from Australia and New Zealand with trans-Pacific transportation can stop over in Honolulu and exchange the unexpended portion of their tickets for similar accommodations on vessels of other lines to the Pacific Coast. These arrangements should be made at the port of departure or not later than the first day at sea.

Children's Fares

Under two years of age, ten per cent of adult fare; no berth provided. Two to under ten years of age, one half of adult fare.

Baggage Allowance

Adult first- and second-cabin passengers are allowed 350 pounds free personal baggage, half and quarter fare in proportion.

Average Time of Passage

From San Francisco, 6 days; Los Angeles, 6 days; Vancouver and Victoria, 7 days; Seattle, 8 days; Yokohama, 8 days; Shanghai, 13 days; Hong Kong, 17 days; Manila, 20 days; Pago Pago, Samoan Islands, 7 days; Suva, Fiji Islands, direct, 9 days; Sydney, direct, 14 days; Auckland, 11 days.

Automobiles

San Francisco, Los Angeles, or Seattle to Honolulu, weight or measurement, $5.75 per ton. Average motor about $60. Visitors bringing their motors to the Hawaiian Islands are required to register the license-number with the Treasurer of the City and County of Honolulu, who will issue a certificate which should be shown by the driver upon request. Complimentary driver's license, issued to visitors, is good for three months, after which time Territory license costs $5.00. Be sure to bring your driver's license. The Automobile Club in Honolulu, at the Young Hotel, is most courteous in its greeting to visiting motorists. The Club, whether you are a member or not, tends to the servicing of newly arrived cars and has them in readiness for the owners in the shortest possible time. Residents of Canada bringing their own motors may have the courtesy of ninety days' freedom from the United States Customs regulations requiring a bond or certified check to cover duty charges. For an extended stay in the Islands it is a fine idea to bring one's motor, but for a short visit it is merely the matter of expense. There are several concerns in Honolulu that rent cars without drivers. One of these is the Auto Rental Company, 1125 Union Street, with Mr. Fred Fanger as manager, which has cars of almost every style and make to meet all pocket-books. It costs more to ship a car from the Pacific coast and back again than it does for one month's rent, and the service includes oil, care of tires, cleaning of motor, free parking when downtown, and free towing if or when car breaks down. A letter to the Auto Rental Company and a motor will be waiting for you at the dock.

Passports

Hawaii is a Territory of the United States and consequently no passports are necessary between American ports and Honolulu or Hilo. Passengers from the Orient or Antipodes should have passports viséed by American Consul before departure. Passengers for points in the Orient and the Antipodes should have in their possession properly executed passports. To obtain passports in Honolulu is but a matter of a few hours in comparison with many days or weeks on the mainland.

Consular Corps

Country	*Name*	*Honolulu Phone No.*
Belgium	Lappe, V. H.	5728
Brazil	Castro, A. D.	1291
Chili	Waldron, J. W.	6101
China	Tsao Kung Yeih	1952
Denmark	Robert Anderson	1201
France	Marques, Dr. Auguste	5318
Great Britain	Phipps, Gerard H.	1385
Italy	Phipps, Gerard H.	1385
Japan	Akamatsu S.	2243
Latvia	Linder, Max	1942
Netherlands	Mackintosh, Arthur	2290
Norway	Waldron, Fred L.	3428
Panama	Marques, Dr. Auguste	5318
Peru	Castro, A. D.	1291
Portugal	de Paula Brito, Francisco	6296
Sweden	Robert Anderson	1201

Telephone to United States Army and Navy Posts

Very often visitors have occasion to get in touch with friends in the United States Army and Navy stationed in the Hawaiian Department. If the Post of the service man is not known, call the following for the desired information:

	Honolulu Phone No.
Fort Shafter, U.S. Army Department Headquarters	8531
Pearl Harbor, U.S. Navy Department Headquarters, call 'O' — ask operator for	Pearl Harbor

Separate Posts on Oahu

Fort Armstrong	2306
Fort De Russy	6195
Fort Kamehameha	Call 'O' — ask operator for Kamehameha
Fort Ruger	7401
Luke Field	Call 'O' — ask operator for Luke Field
Schofield Barracks	Call 'O' — ask operator for Schofield
Tripler General Hospital	8531
Wheeler Field	Call 'O' — ask operator for Wheeler Field

Cable and Radio Service

Commercial Pacific Cable Company	2402 or 3284
1027 Bishop Street.	
Radio Corporation of America, 923 Fort Street	6116
After 11.30 P.M. and before 7.30 A.M.	5474
Branch Office Royal Hawaiian Hotel	5077

Official Flower and Colors

The hibiscus by a joint resolution of the Legislature of Hawaii was made the official flower of the Islands.

The official colors of the Territory of Hawaii are those of the Hawaiian Flag: white, blue, and red.

Each of the principal islands of the group has its color as follows:

Hawaii	Green
Maui	Rose
Oahu	Yellow
Kauai	Purple
Molokai	Green

Population, 1928

The population of the Territory was estimated June 30, 1928, as 348,767.

Race	*Total*
Hawaiian	20,720
Asiatic-Hawaiian	10,036
Caucasian-Hawaiian	15,948
American, British, German, Russian	37,502
Chinese	25,310
Japanese	134,600
Filipino	60,078
Portuguese	29,117
Porto Rican	6,781
Korean	6,318
Others	548
Total, including Army and Navy personnel	348,767

Population by Localities

City of Honolulu	113,000
County of Honolulu, exclusive of city	67,000
County of Hawaii	81,278
County of Kauai, including Niihau	37,200
County of Maui, including Kahoolawe-Lanai-Molokai, excluding Kalawao	49,720
County of Kalawao, Leper Settlement	569
Total	348,767

Of this total about 225,000 are American citizens.

Holidays Observed in Hawaii

New Year	January 1
Washington's Birthday	February 22
Good Friday	
Decoration Day	May 30
Kamehameha Day	June 11
American Anniversary	July 4
Labor Day, first Monday	September
Regatta Day, third Saturday	September

Armistice Day	November 11
Thanksgiving Day, last Thursday	November
Christmas Day	December 25

Distances from Honolulu

To Outside Ports

Apia, Samoa	2,240	Seattle	2,409
Auckland, New Zealand	3,820	Sitka, Alaska	2,395
Cape Horn	6,488	Suva, Fiji	2,730
Guam	3,337	Sydney	4,424
Hong Kong	4,939	Tahiti	2,389
Los Angeles	2,228	Valparaiso, Chili	5,916
Manila	4,838	Vancouver and Victoria	2,345
Pago Pago, Samoa	2,263	Vladivostok	3,721
Panama	4,685	Yokohama	3,445
Portland	2,332	New York *via* Panama	6,666
San Diego	2,260	*via* Cape Horn	13,200
San Francisco	2,091		

To Hawaiian Ports

Hilo, Hawaii	192	Hana, Maui	128
Kailua, Hawaii	176	Nawiliwili, Kauai	95
Kawaihae, Hawaii	142	Ahukini Landing, Kauai	97
Hilo *via* Kawaihae	230	Waimea, Kauai	120
Kahului, Maui	90	Hanalei, Kauai	125
Lahaina, Maui	72	Kalaupapa, Molokai	52

Size of Islands

Hawaii	4015	square miles, 90 by 74 miles
Maui	728	46 by 30
Oahu	598	46 by 25
Kauai	547	25 by 22
Molokai	261	40 by 9
Lanai	139	17 by 12
Niihau	97	18 by 6
Kahoolawe	69	11 by 7
Total area	6454	

INDEX

Aala Market, 124–25
Ahuimanu, 199–200
Ahukini Landing, 303
Aiea, 182
Ainahau, 62–63
Ainakea, 11, 272
Air Corps, U. S. Army, 185–91, 273, 284, 305, 313
Akaka Falls, 270
Ala Moana Road, 130–36
Ala Wai, 46
Alalakeiki Channel, 295
Alapainui, King, 11, 273
Alenuihaha Channel, 288
Alewa Heights, 165
Algaroba or Kiawe tree, 223–24
Alika, 283
Aloha Oe, 197–98
Aloha Tower, 128–29
American Express, the, 122
Anahola, 315
Anson, Lord, 99–100
Apiary, 181, 224
Aquarium, the, 38, 66
Archives Building, the, 23, 115–19
Area of Islands, 333
Army and Navy Y.M.C.A., 114
Auau Channel, 296
Aviation:
  Commercial, 135, 181, 191, 313
  Military, 185–91
Awini, 273

Barbers Point, 69, 143
Barking Sands, Kauai, 309
Barking Sands, Oahu, 225
Beach boys, the, 55, 57, 59, 65, 178
Beach Walk, 139
Beaches of Hawaii, 316
Beckley, Captain George, 130
Beretania Street, 167
Berger, Captain Henri, 66, 198
Biggers, Earl Derr, 65, 139
Bingham, Hiram, 15, 16, 82, 94–95, 97, 276
'Bird of Paradise, The,' 285
Bishop Museum, 9, 51, 104, 155–58, 212, 213
Black Point, 71, 73
Blow Hole, 77
Boat clubs, 133
Boiling Pots, 257
Boki, Governor, 83–84, 167
Boys' Industrial School, 66, 203
Brooke, Rupert, 47
Brown, Captain, 172–73
Byron, Lord, 18, 254, 277, 281

Cable, Commercial Pacific, 69, 133, 320
Cafés and hotels, 44–46
Cannibalism, 215–16
Capitals, 104–05, 274
Catholic Church, 20, 80, 199, 223
Cave of Refuge, 286
Central Union Church, 81, 92
Cereus, night-blooming, 92, 155, 243–44
Chamberlain, Daniel, 15, 94–95, 276
Charlton, British Consul, 21, 93, 167
Christmas Island, 8
City of Refuge, 282–83

Cleghorn, Archibald, 62–63
Clerke, Captain, 8, 203
Cleveland, Captain, 274
Cleveland, President, 28
Cloaks and capes, 157, 210–14
Cocoanut Hut, 94
Cocoanut Island, 255
Coffee industry, 277
Committee of Safety, 27
Constitution of 1840, the, 19, 20, 24
Constitution of Kamehameha V, 24, 26
Constitution of the Bayonet, 26
Cook, Captain James, B.R.N., 7–11, 14, 20, 76
  at Kawaihae, 273
  at Kealakekua Bay, 9–10, 279–82
  at Niihau, 318
  at Waimea, 306–07
  death of, 10, 280–81
  discovery by, 7–10
  monuments of, 281–82, 307
  voyage of, 8–9
Copra plantation, 315
Coral gardens, 194–95, 199
Corkscrew Lane, 175
Country Club, Mid-Pacific, 198
Country Club, Oahu, 58, 146, 147
Country Club, Waialae, 49, 58, 74

Damien, Father, 298, 300
Davis, Isaac, 11, 12, 49, 289
Declaration of Rights, 19
Diamond Head, 70–73
  battle on, 72–73, 160
  crater of, 70
  first view of, 38
  naming of, 55, 70
  old slide on, 50
Discovery of Islands, 7–10, 306
Dixon, Captain, 11, 76
Dole, Sanford B., Governor, 28, 72, 111, 174
Dominis, Captain John O., 110, 121–22
Dowsett Reef, 3, 319
Duke Kahanamoku, 41, 68
Duke of Edinburgh, 146, 307
Dutton, Joseph, 298–99

Earl of Sandwich, John Montague, 8, 9, 115
Edelweiss, 294
Edgewater Beach Apartments, 39, 46, 139
Eleele, 305
Elk's Club, 38
England, attitude toward Islands, 20
  seizure of Islands by, 21, 93
Episcopal Church, 174–75
Ewa Junction, 184, 216, 217
Ewa Plantation, 182, 217–23

Fair Grounds, Maui, 291
Fair Grounds, Oahu, 81
Federal Lighthouse Bureau, 132
Fish ponds, Hawaiian, 200–01, 275
Fishing, sport of, 128
Fishing industry, 125–28
Flag of Hawaii, 74, 130, 282
Flowers and trees, 228–52
Ford, Alexander Hume, 52
Ford Island, 40, 163–64
Fort Street, 123, 153, 168
Forts on Oahu:
  Armstrong, 39, 40, 133
  De Russy, 39, 138
  Kamehameha, 39, 164
  Ruger, 39, 70
  Shafter, 66, 79, 158–59
  Weaver, 39, 164
  old Hawaiian Fort, 129–30
France, attitude toward Islands, 20
  seizure of Islands by, 22, 130
French Frigate Shoal, 3, 319

Gaetano, John, 7, 8

Gambia Shoal, 3, 320
Garden Isla, the, 301
Gardner Island, 3, 319
George IV, of England, 18
Glenwood, 260
Gray's by the Sea, 39, 139
Green Lake, 285
Guam Island, 69

Haena Caves, 313, 317
Halawa Gulch, 182
Halawa Valley, 297
Halawa Village, 297
Haleakala Volcano, 257, 258, 288, 292–95
  ascent of, 293–94
  Bubble Caves, 294
  Chimney, the, 294
  description of, 292
  legend of, 294
  Kanae Valley, 295
  Kaupo Valley, 295
  Koolau Gap, 295
  Natural Bridge, 294
  Pele's Pig-pen, 294
Haleiwa, 40, 194–95, 216
Halekulani Hotel, 39, 139
Halemano, 215
Halemaumau Pit, *see* Kilauea
Hamakua Coast, 269, 270–71
Hamohamo Village, 307
Hana, 12, 289, 292
Hanalei, 308, 316–17
Hanamaula Bay, 303
Hanapepe, 305–06
Hanauma Bay, 75–76
Haupu Peak, 304
Hauula, 201
Hawaii, Island of, 4, 253–87
  area of, 254
  accommodations on, 287
  comparison to Kauai, 253
  mountains of, 254
  transportation to, 253
  trip around Island, 260–87
  volcanoes of, 258–67, 268–69, 271
Hawaii Loa, 6
Hawaii, Territory of, 28–30
  annexation of, 28–29
  area of, 333
  dates of importance of, 31–35
  population of, 332
  present government of, 29–30
  Prince of, 23, 145
  Republic of, 28–29
  rulers of, 30–31
  Tourist Bureau of, 45, 310, 325
  University of, 91
Hawaiian Islands, 3–4, 229
Hawaiian National Park, Hawaii, 257–69
Hawaiian National Park, Maui, 292–95
Heiau at Kailua, 281
Heiau at Kalapana, 286–87
Heiau at Kawaihae, 274
Heiau at Wahaula, 287
Heiau at Wailua, 313
Hilea, 284
Hilo, 254–55, 260, 269
Hind-Clarke Dairy, 74
Hoai, 312
Hoary Head Range, 304–05, 312
Honaunau, 282–83
Honokaa, 271, 272
Honolulu, city of, 41–46, 302
  Academy of Arts, 141, 176–78
  accommodations in, 44–46
  harbor of, 172
  name of, 41
  old fort of, 129–30
  shopping in, 151–54
  street names of, 167–68
Honomu, 270
Honopu Valley, 318
Honuapo, 284
Hoopuloa, 267, 283
Hotels and cafés, 44–46

House, of Everlasting Fire,' 4, 258
'House Without a Key,' 124, 139
Hualalai Mountain, 275–76
Huehue, 274
Huelo, 292
Hula dance, 58, 138, 311
Hula skirt, 209

Iao Valley, 289
Ikesu Villa, 136
Immigration, 119
Infanticide, 215
Inter-Island Navigation Company, 128, 253, 278, 283, 297, 299, 301, 318, 326
Ishii Tea Garden, 150

JAGGAR, DOCTOR T. A., 266
Japanese consulate, 142–43
JUDD, DOCTOR G. P., 22, 112

KAAHUMANU, QUEEN MOTHER, 18, 84
  aids missionaries, 82, 101
  at Waioli, 90
  birthplace of, 292
  destroys idols, 276
  life of, 82–83
  picture of, 83
Kaala, Mount, 181, 224, 275
Kaawaloa, 10, 280–81
Kaena Point, 38, 225, 302
KAEO, CHIEF, 11
Kahala, 38, 73
Kahakuloa, 291
Kahalulu, 199
Kahana Bay, 201
KAHEKILI, CHIEF, 11
Kahoolawe Island, 4, 295
Kahuku Point, 202–03, 225
Kahului, 288, 291
Kaieie Waho Channel, 302
Kailua, Hawaii, 14, 16, 276–79
Kailua, Oahu, 198
Kaimu, 286
Kaimuki, 38, 40, 79–80
KAIULANI, PRINCESS, 62–63, 110, 272
Kaiwi Channel, 38, 75
Kalaheo, 305, 311
KALAKAUA, KING, 24–27,107,110
  coronation of, 26, 111, 118
  crowns of, 111, 118
  death of, 26–27
  pictures of, 107, 115
  world tour of, 25–26, 113
Kalalau Valley, 318
KALANIANAOLE, JONAH KUHIO, 63, 65, 108, 312
Kalanianaole Highway, 78, 197
KALANIKUPULE, KING OF OAHU,
  aids Captain Brown, 172–73
  at war with Kamehameha, 12, 49, 146
  battle of Nuuanu, 13, 148
  on Maui, 289
KALANIOPUU, KING OF HAWAII, 10, 12, 281
Kalapana, 269, 286
Kalaupapa, 299–300
Kalawao, 299–300
Kalia Road, 46, 138
Kalihiwai, 316
Kaliuwaa Valley, 201
Kalopa, 271
Kamakou Peak, 296
Kamalo, 297
KAMAMALU, QUEEN, 18, 107, 254
KAMEHAMEHA I, the Conqueror, 11–14
  birth of, 11, 144–45, 272
  burial of, 143, 275
  Hilo, 256
  Kawaihae, 273–74
  Manoa Valley, 81–82
  Maui, 289, 292
  Nuuanu Valley, 146–47
  picture of, 107
  statues of, 103–04, 272–73
  Waikiki, 48, 49
  youth of, 11, 144–45
KAMEHAMEHA II, LIHOLIHO, 14, 16, 18, 82, 107, 254, 276

Kamehameha III, Kauikeaouli, 18–22, 107, 279, 290–91
Kamehameha IV, Alexander Liholiho, 22–23, 108
Kamehameha V, Prince Lot, 23, 24, 59, 108
Kamehameha Highway, 196–216
Kamehameha Schools, 156
Kamanele Park, 91
Kamuela, 271, 272, 273
Kanae Valley, 295
Kaneohe Bay, 198–99
Kapaa, 315
Kapahula Road, 81
Kapapala Ranch, 284
Kapiolani, Princess, 263–65
Kapiolani Park, 38, 65–70
Kapoho, 285
Kapuukoi Cape, 296
Kau Desert, 284–85
Kau District, 283–85
Kauai Island, 4, 301–20
Kauiki Hill, 82, 292
Kaula Island, 4, 318
Kaumalapau, 296
Kaumanu Caves, 257
Kaumualii, King of Kauai, 15, 16, 82, 308, 314
Kaunakakai, 297
Kaupo, 295
Kawaiahao Church, 83, 100–02, 108, 112
Kawaiahao Seminary, 92
Kawaihae, 12, 273–74
Kawaihāpai, 225
Kawaikini Peak, 304, 317
Kawela Bay, 203
Kealakekua Bay, 9, 10, 279–82
Kealia, 315
Kealiiwahilani, Hawaiian Adam, 6
Keanakakoi crater, 263
Keanakakoi quarry, 271
Keauhou, 279
Keeaumoku, Chief, 82, 274
Kekuanaoa, Governor of Oahu, 105, 113
Kekupuohe, Queen, 281
Keopuolani, 14, 276, 314
Keoua, 12, 273–74
Kewalo Basin, 135
Kiekie, 318
Kiholo, 275
Kilauea Volcano, 12, 257, 258–67
  Bird Park, 267
  Byron's Ledge, 263, 269
  Chain of Craters Road, 269
  Cockett's Trail, 269
  Devil's Throat, 269
  Echo Trail, 263, 269
  Halemaumau, 4, 258, 262, 263–66
  Kapiolani, legend of, 263–65
  Keanakakoi, 263
  Kilaueaiki, 263
  Koa Forest, 267–68
  Military Camp, 267
  Observatory, 266
  Pele, legend of, 258–60
    reception room and kitchen, 262
  Puu Hula Hula Cone, 269
  Thurston Tube, 262
  Uwekahuna, 266
  Volcano House, 261, 267, 268
  Waldron Ledge, 261
  World's Weirdest Walk, 261
Kilohana crater, 304
Kinau, Queen, 19, 101
King Street, 167–68
Kipapa Gulch, 184–85
Kiwaloa, Chief, 213
Kohala, 272
Koko Crater, 38, 75–78
Koko Head, 38, 75–78
Kolekole Pass, 193, 215, 224
Koloa, 218, 305, 312
Kona District, 275–83
Kona Inn, 278–79

Kona weather, 56
Konahuanui Peak, 90
Koolau Range, 40, 74
Kuakini Street, 142, 150
Kualoa, 200
KUKAILIMOKU, war god, 274
Kukaniloko, 193–94
Kukuilono Park, 311
Kula District, 295
Kula Sanitarium, 295
Kumukahi Channel, 318

Lahaina, 288, 290–91
Lahainaluna Seminary, 291
Laie, 202
LAILAI, 6
Lanai City, 296
Lanai Island, 4, 218, 296
Lanakai Beach, 198
'Laniakea,' 278
La Pietra, 69
Lau Yee Chai Chop Suey, 124, 226
Laupahoehoe, 270
Lawai Beach, 311–12
Lawai village, 305
Laysan Island, 3, 319
Lehua Island, 4, 318
Leilehua Plateau, 192
Leis, custom of, 40, 131
Leper settlement, 297–300
Leprosy, 24, 298, 299
Lewers Road, 139
Liberty Theatre, 123, 151
Library of Hawaii, 120–21
LIHOLIHO, see Kamehameha, 11
Lihue, 303, 313, 320
LIKELIKE, PRINCESS MIRIAM, 62
LILIHA, 83, 84, 86
LILINOE, 7
LILIUOKALANI, QUEEN, 27–28
  at Washington Place, 121–22
  beach house of, 64
  childhood of, 156
  imprisonment of, 73, 109
  picture of, 108
  revolt of, 26, 27, 73
  sings Aloha Oe, 197
Lisiansky Island, 3, 319
LONDON, JACK, 182–83, 195, 318
LONO, native deity, 9, 280
LOOMIS, ELISHA, 15, 94–95
Luau, 137–38
Luke Field, 161, 164, 186, 188
Lumahai Valley, 317
LUNALILO, WILLIAM C., 24, 61, 78, 102, 108
Lunalilo Home, 77–78
Lunar rainbow, 57

Mahukona, 273
Makaloa mats, 318–19
Makanaloa Peninsula, 297
Makapuu Head, 38, 75, 77, 197
Makawao District, 293
Makaweli, 306
Makena, 295
Makiki Street, 169
Makua Beach, 225
Mana, Hawaii, 272
Mana, Kauai, 309–10
Manoa Valley, 81, 86–92, 218, 225
  legend of, 87–90
Mapulehu Valley, 297
Maquaeae Island, 315
Maro Reef, 3, 319
Matrimony, 214–15
Maui Island, 38, 288–95
  Amalfi Drive, 290
  description of, 288
  isthmus on, 288, 290
  Scenic Drive, 292
Mauna Kea, 7, 255, 271
Mauna Loa, 255, 260, 261, 271, 283
  ascent of, 268
  crater of, 268–69
Maunalua Bay, 75
May Day, 131
McKinley Camp, 66
McKinley School, 93, 172
Menehunes, the, 312–13

Metcalf, Captain, 11, 115–16
Metcalf Street, 92
Midway Island, 3, 69, 133, 319, 320
Mid-Pacific Institute, 92
Mills College, 92
Mirrored Mountains, 199
Missionaries, the, 14–18
  arrival of 15–16, 94
  at Hawaii, 16–17, 276–77
  at Kauai, 16–17, 308–09
  at Oahu, 16–17, 94–95
  gift from Boki, 83
  scene prepared for, 14–17, 276, 314
Mission Center, 94–103
  Chamberlain House, 99
  Home, 94–97
  Kawaiahao Church, 83, 100–02, 108, 112
  Memorial Building, 102
  Printing House, 97
Moana Hotel, 39, 47, 61
  evening concerts, 56
  Pier, 48, 57, 59
Moanalua Gardens, 73, 148, 159, 259
Moaula Falls, 297
Mochizuki Tea Gardens, Kunawai Lane, Liliha Street
Moiliili, 73, 81
Mokolii Island, 200
Mokuaweoweo Crater, 268–69, 283
Mokuleia Beach, 195
Moloaa, 315
Molokai Island, 4, 38, 296–300
Molokini Island, 4, 295
Mongoose, 216
Mormon Temple, 202
Mountain View, 260
Mud flow of 1868, 284
Musical instruments, 57–58, 60
Mynah bird, 216–17

Naha Stone, the, 256
Nanakuli Beach, 182, 184, 223, 224
Napali Cliffs, 313, 317–18
Napoopoo, 279, 280, 281
Natatorium War Memorial, 38, 68
National Guard, the, 171–72
National Park, 257–69, 292–95
Naval Station, U.S., 40, 161–63
Nawiliwili Harbor, 160, 303–04
Necker Island, 3, 319
Needle, the, 290
Nihoa Island, 4, 319
Niihau Island, 4, 306, 318–19
Niulii, 273
Niumalu Hotel, 39, 136–37
Nonopapa Landing, 318
Nu-u, Hawaiian Noah, 7
Nuuanu Valley, 13, 49, 141, 150, 196
  battle of, 146–47
  name of, 147

Oahu Island, 4, 36–227
  approach to, 37–41
  around, 196–227
  college of, 84–86
  Country Club, 146, 147
Obookiah, 15, 98–99, 308
Ocean Island, 3, 320
Ocean View Inn, 65
Olaa, 260
Olinda, 293, 295
Olokele Canyon, 305–06
Olokui Peak, 296
Olowalu Pass, 289
Olympus, Mount, 90
Onomea Arch, 270
Outrigger Canoe Club, 49, 52, 55, 69

Paauilo, 270
Pacific Club, 174
Pacific Heights, 143
Pahala, 284
Pahoa, 285, 287
Paia, 292, 293

Pailolo Channel, 296
Paki, Chief, 51, 155, 156
Pali, the, 13, 49, 148–50, 196
Pali Sentinel, 196
Palm Lodge, 195, 224
Palolo Valley, 80
Pa-pa, 6
Parker, Colonel Samuel, 65, 272
Parker Ranch, 271, 272
Pauahi, Princess Bernice, 155–56
Paulet, Lord George, 21, 93, 112
Pearl City, 162, 182
Pearl Harbor, 39, 40, 161–64, 195
Pearl Hermes Reef, 3, 319
Pele, Goddess of Fire, 258-60
  destroys army, 12
  Conqueror gives hair to, 276
  Kapiolani defies, 264–65
  offerings to, 260
  on Hawaii, 260
  on Maui, 259, 292–93
  on Molokai, 259
  on Oahu, 259
  searches for lover, 259–60
  wrath of, 284, 285
Pelekuna Valley, 296
Peleleu fleet, the, 12, 49, 104
Peninsula, the, 162, 182, 195
Philippine Islands, 3, 29, 66, 69, 132
Pineapple industry, 225–27, 296
Plantation, the old, 93–94
Pleasanton Hotel, 86
Pohoiki, 285
Polihale, 310
Polo, 69–70, 181
Port Allen, 305
Portlock, Captain, 11, 76
Prince Cupid, 63, 65, 108, 312
Prince of Hawaii, 23, 145
Printing, the first, 17, 97, 291
Pukoo, 297
Puna District, 260, 269, 284, 285–87
Punahou College, 83–86
Punaluu, Hawaii, 284
Punaluu, Oahu, 201
Punch Bowl, 40, 93, 171–73
Puu Kukui Peak, 288, 290
Puukapele Peak, 310
Puukonanae Ridge, 315

Quarantine Station, 40, 134
Queen Emma, 22, 24, 61, 286, 307
  on Hawaii, 274
  on Kauai, 311
  on Oahu, 113, 144–46, 151
  Park, 144–46
  picture of, 108
  Square, 174
Queen Street, 124
Queen Victoria, of England, 23, 25, 108, 146
Queen's Hospital, 23, 176

Rabbit Island, 191, 197
Railroad trips, 224–25, 270–71
Rainbow Falls, 256–57
Red Hill, 160, 165, 181
Regatta day, 133
Rice cultivation, 183, 315
River Street, 124
Rocky Hill, 86
Rodgers Airport, 160–61, 304
Round Top, 169–70
Royal Barracks, 113
Royal Hawaiian Band, 41, 66
Royal Hawaiian Hotel, 13, 39, 47, 178; old, 114
Royal Mausoleum, 102, 112, 143–44
Royal Palace, 105–12
Royal School, 174
Royal Tomb, 111–12
Ruggles, Samuel, 15, 16, 276
Russia, attitude of, 20
  old guns of, 152
  on Kauai, 308
  on Oahu, 152, 173

Saavedra, Spanish Navigator, 8
Sacred Falls, 201–02
Saddle, the, 40, 181, 185, 196
Saint Andrew's Cathedral, 175
'Saint of Molokai,' 298
Salt Lake Crater, 181
Sampans, 125–28, 134–35
Sand Island, 40
Sandalwood, 274–75
Sandwich, Earl of, 8, 9, 115
Saratoga Road, 139
Schofield Barracks, 40, 185, 192–93
Seaside Hotel, 59–61
Sesquicentennial Celebration
  at Kealakekua Bay, 281–82
  at Waimea, 306–07
Shopping, 151–54
Silk industry, 277–78
Sisal, 223
Snakes, absence of, 216
Soper, General, 28, 115, 119
South Cape, 284
Spice Islands, 8
Sports of Hawaiians, 49–55, 279
Sports of visitors, 58, 69, 70, 128
Spouting Horn, 312
Squattersville, 135
Stadium, 73, 81
Steamship companies, 128, 130, 253, 327
Stevenson, Robert Louis, 63, 90–91
Streets, naming of, 167–68
Sugar industry, 25, 217–23
Sugar Planters' Association, 91, 169, 219
Surf-riding, 39, 51–55
  in outrigger canoes, 39, 55

Tabu, custom of, 13, 14
  breaking of, 14, 276
Tahiti Island, 8, 22
Tamoree, George, 15, 16, 98, 308–09
Tantalus, Mount, 40, 50, 169–71
Tapa cloth, 204–10
Thaddeus, the brig, 15
Thomas, Rear Admiral, B.R.N., 21, 93, 109
Thomas Square, 93, 141
Thurston, Asa, 15, 16, 94–95, 276–77
Tin Pan Alley, 123
Tobacco industry, 282
Trade winds, 56, 255
Transport docks, U.S.A., 131–32
Treaties:
  international, 116–17
  reciprocity, 25, 117, 162, 218

Umi, King, 270
University Club, 113, 121
University of Hawaii, 91
Upolu Point, 273

Vancouver, Captain George, 13–14, 16, 20, 166–67, 255, 274, 313
Vancouver Highway, 91
Volcanoes, 257–69, 292–95

Wahaula, 287
Wahiawa, 193
Waiahole Tunnel, 183, 184, 200
Waialae Road, 74
Waialeale Mountain, 302, 305, 312, 317
Waialee, 203
Waialua, 215
Waianae, 184, 193, 223, 224, 300
Waianae Range, 40, 193, 215, 224
Waiau Lake, 271
Waikiki, meaning of name, 49
Waikiki Beach, 12, 38, 44, 47–58
Waikiki Canal, 136, 139
Waikiki Tavern, 64
Wailua, Kauai, 313–14
Wailua, Maui, 292
Wailuku, battle of, 12, 289
Wailuku, town of, 289
Wailuku Valley, 290

Waimanalo Beach, 149, 196–97
Waimanalo Junction, 196
Waimano Home, 183
Waimanu Valley, 272
Waimea, Kauai, 8, 306–09
Waimea, Oahu, 203–04
Waimea Canyon, 310–11
Waimea Hotel, 309
Wainiha Valley, 317
Waiohinu, 284
Waioli Mission, 316
Waioli Tea Room, 90–91
Waipahee Falls, 315
Waipahu, 184, 217
Waipio Valley, 272, 273
WAKEA and PA-PA, 6
Washington Place, 121–22, 175
Wheeler Field, 160, 164, 180, 185–91
White God, the, 10
WHITNEY, SAMUEL, 15, 16, 276
WILCOX, R. W., revolutionist, 26, 28, 73, 81, 108
Wilder Avenue, 81, 141
Wilhelmina Rise, 38, 80, 139, 302
William's Studio, 153–54
WYLLIE, R. C., 22, 115

Yacht Clubs, 195, 199
YOUNG, JOHN, the Conqueror's friend
  at battle of Nuuanu Valley, 147
  at battle of Wailuku Valley, 12, 289
  burial place of, 143
  capture of, 11, 116
  made governor, 13
  relationship to Queen Emma, 23, 145
  with Peleleu Fleet, 12, 49

General information, 325–33
  automobiles, 329
  cable and radio service, 331
  consular corps, 330
  distances from Honolulu, 333
  holidays in Hawaii, 332–33
  official flower and colors, 331
  passports, 330
  population, 332
  specimen trips to Hawaii, 325–26
  steamship lines, 327–28
  telephone service to Army and Navy posts, 330–31
  ticket and baggage pointers, 328
  time of passage, 328

Glossary of Common Hawaiian Words, 323–24

THE ADVERTISEMENTS

in this volume have been carefully selected to include only announcements of special value to its users. In dealing with the advertisers it is hoped that mention will be made of this book.

PATTEN CO., LTD.

Publishers of the following books

by

DON BLANDING

LEAVES FROM A GRASS HOUSE, paper covers $1.00

Decorative head and tail pieces drawn by the Author

SAME — Bound in South Seas Grass cloth 1.50

PARADISE LOOT — Fully illustrated, paper covers 1.00

DISTRIBUTORS

of

THE VIRGIN OF WAIKIKI, illustrated, cloth 1.00

A Torrid Tragedy of the Tropics, by 'DON'

THE MAP OF HONOLULU 1.00

A Decorative, Historical Map of the City, printed in five colors

---

Any of the above will be sent postpaid upon receipt of the published price.

Books **PATTEN CO., LTD.** **Stationery**

113-123 Hotel St.

HONOLULU T.H.

The Cosmopolitan Bookstore at the Cross Roads of the Pacific

Your Island Home

The Alexander Young Hotel

EUROPEAN PLAN

Hawaii will offer you much... but it can offer you no greater hospitality... no more delightful surroundings than you will be offered if you make The Young your Island Home. Newly remodeled lobby, redecorated rooms, delightful cafe... these have won a place for this hotel in the hearts of visitors and Islanders alike... hospitality that is more than service.

FRED R. GOODALL, *Manager*

Cable address: 'YOUNGS'

The Coconut Hut

HONOLULU, HAWAII

IN Hawaii's most unique shop, and in the atmosphere of another day, is to be found the most complete selection of Hawaiian and South Sea antiques and out-of-print books anywhere assembled.

Many authentic Hawaiian pieces have a romantic history antedating Captain Cook and down through the days of the Monarchy.

Coconut Candy, attractively packed in coconut shells, mailed to all parts of the world. Prices range from $1.50 to $3.50, including postage.

Correspondence is invited and will receive our personal attention.

JOHN M. WARINNER, Manager

The Coconut Hut

King, cor. Ward, Honolulu, Hawaii

Typically Hawaiian
is delightful

NIUMALU HOTEL

(WAIKIKI BEACH)

HONOLULU

All guest rooms in Bungalows
set in a Tropical Garden
of six acres

Cable address:
Niumalu Honolulu

E. C. LUBBE,
Manager.

When you go to Honolulu visit the TWO LITTLE SHOPS of Oriental Arts

"Quite Different From Others"

A Choice
Selection
of
SMALL ANTIQUES
PEKING JEWELRY
HAORI COATS
PAJAMA SUITS
LINGERIE

The MANDERIN SHOP
745 Bishop St.
Dillingham Bldg.

The MANDERIN HOUSE
240 Lewers Road
Waikiki

FRANCES MORRISON

CURIOS AND SOUVENIRS

Shell Craft, Native Hats, Mats, Tapas, Basketry, Photos, Dolls, Jewelry, Hawaiian Handicraft

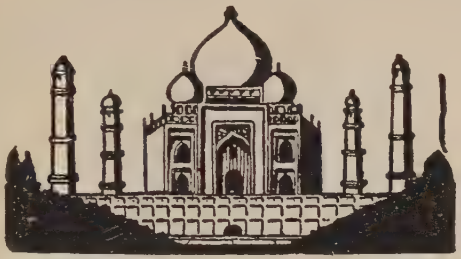
HAWAII and SOUTH SEAS CURIO COMPANY

The Largest Pacific-Souvenir Store in the World

Alexander Young Building, Honolulu

P. O. Box 393 **FREE CATALOGUE** Telephone 1374

Branches:
Royal Hawaiian and Moana Hotels, at Waikiki, and Alexander Young Hotel



When you return from your glorious adventure to Hawaii, you will want to take back to your friends unusual gifts, worthy of the unique trip you have had.

In our shop you will find objects of esthetic beauty and lasting artistic worth, personally collected from the corners and by-ways of the Far East, old Kashmir embroideries, exquisite Chinese underwear, colorful Benares brasses, vivid Javanese batiks, lovely Spanish shawls, fine cloisonnes, all different and exclusive.

And for your home there are irresistibly beautiful linens, gay numdah rugs, dashing India prints, hand-carved teakwood tables, all assets to a charming home.

VISIT US IN

HONOLULU, HAWAII

EAST INDIAN STORE

1150-52 FORT STREET

HALEKULANI HOTEL

and Bungalows

on the Beach at

WAIKIKI

IN FOUR ACRE COCONUT GROVE

Splendid Swimming

"House Without a Key" on the grounds

Practically all rooms with baths, including showers, with outside entrance

All Bungalows have Lanais (an outdoor living-room)

Near large beach hotels

Folder mailed on application

CLIFFORD KIMBALL

HONOLULU - - - - - - HAWAII

THE PARK STREET LIBRARY OF TRAVEL

Tawny Spain	By H. C. Chatfield-Taylor
Around the World	By Robert Frothingham
English Hours	By Henry James
A Little Tour in France	By Henry James
Italian Journeys	By William Dean Howells
Greece and the Ægean Islands	By Philip S. Marden
Travels in Spain	By Philip S. Marden
The Ideal Italian Tour	By Henry James Forman

Each $2.25, except 'Around the World' and 'Tawny Spain,' which are $3.00 each

HOUGHTON MIFFLIN COMPANY

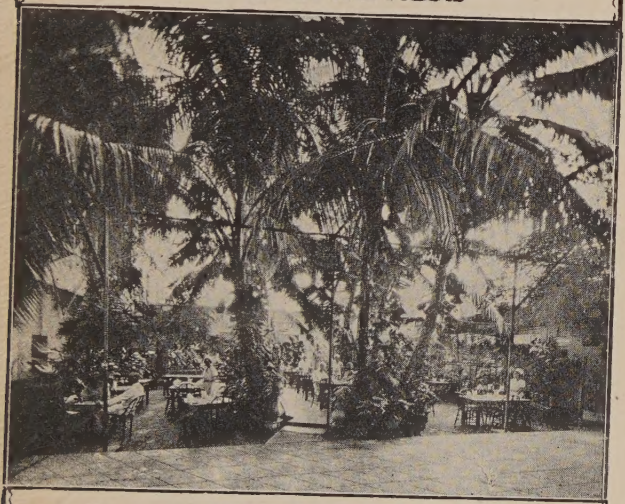
2 Park Street, Boston, Mass.

CHILD'S
BLAISDELL HOTEL

CLOSE TO THE BUSINESS AND SHOPPING CENTERS

EVERY ROOM AN OUTSIDE ROOM
MODERATE RATES - $1.50 UP
FORT STREET - HONOLULU

EAT UNDER THE PALMS



RIGHT IN TOWN

AT THE PALM GARDEN CAFE — YOU'LL ENJOY LUNCHEON IN HONOLULU'S COOLEST AND MOST DELIGHTFUL CAFE ✕ ✕ DINE AMID TROPICAL SURROUNDINGS MANY MILES AWAY ✕ IN THE HEART OF HONOLULU ✕ ✕ ON FORT STREET

BLAISDELL PALM GARDEN CAFE

When going to and from HAWAII, the land of Eternal Spring, and passing through CHICAGO, the Wonder City of the U.S.A., Stop at

THE BLACKSTONE

OR

THE DRAKE

where service is exceptional and prices reasonable

Inquire at THE DRAKE TRAVEL BUREAU about travel to Hawaii

C. C. DRAKE COMPANY represents the Royal Hawaiian and Moana Hotels of Honolulu

Reservations cheerfully made by cablegram

The C. C. DRAKE CO., TRAVEL AGENTS, will be glad to furnish clients all information and to arrange steamship passages, hotel reservations, and itineraries in any part of the world.

All steamship tickets sold at tariff rates

C. C. DRAKE COMPANY

Travel Agents

Principal Office: THE DRAKE, Chicago

Also THE BLACKSTONE

The Roosevelt, New York City
730 Fifth Avenue, New York City
The Benjamin Franklin, Philadelphia
The Willard, Washington, D.C.
11 Rue de Castiglione, Paris
12a Berkeley Street, Piccadilly, W.I., London

WHEN YOU GO TO HAWAII

WHAT Clara Laughlin has done for European tourists in her 'So You're Going' books, Lieutenant Griffiss has done for visitors to the Hawaiian Islands. In addition to full information on sights to see and things to do, he has written a well-planned account of the history of Hawaii, both before and after its 'discovery,' of the physical features of the several islands of the group, of the flowers and fruits and animal life, and of the ways and manners of the extraordinarily cosmopolitan population.

Other books have lured travelers to Hawaii, but this book does more, for it takes charge of the visitor after he gets there, conducts him to the places most worth seeing, in a short stay or a long one, and gives countless practical suggestions to help him enjoy his visit to the full. In every way it is the ideal guide.

126 I
New Y
San Francisco London Paris Los Angeles